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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXV Sunday, November 5th, 1911 No. 1

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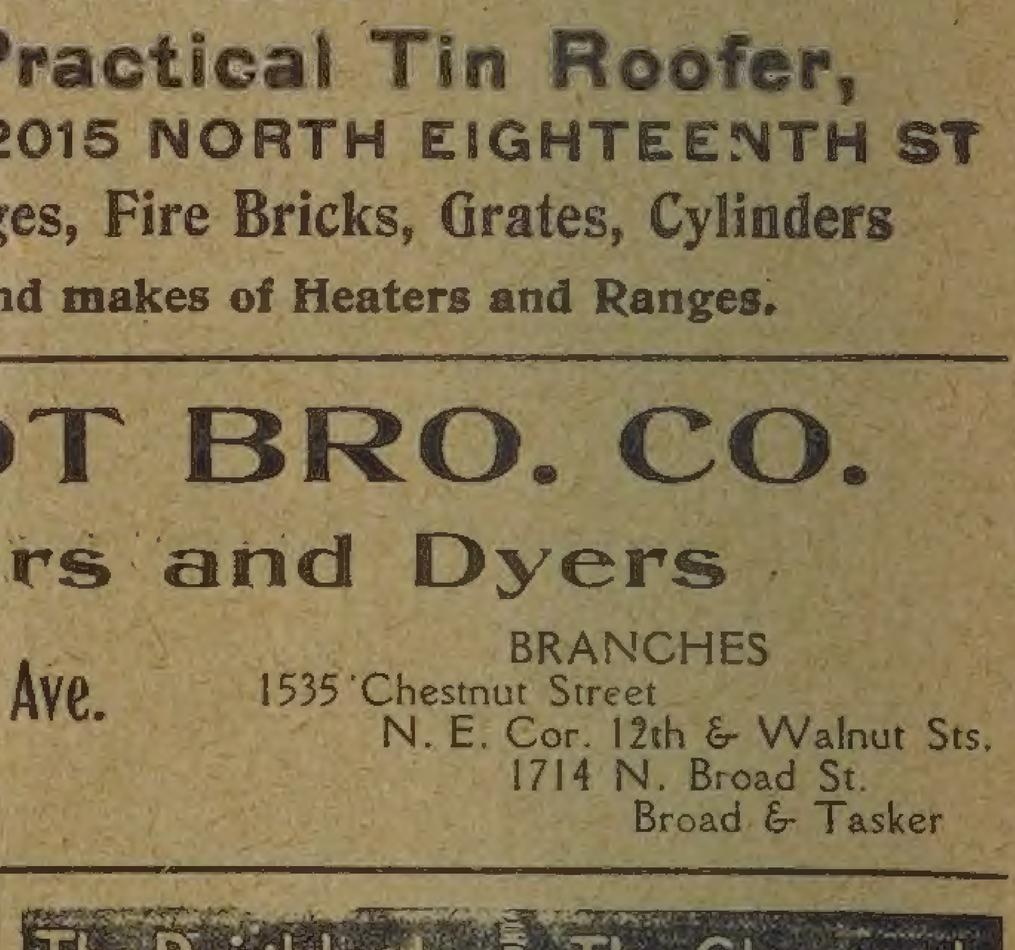
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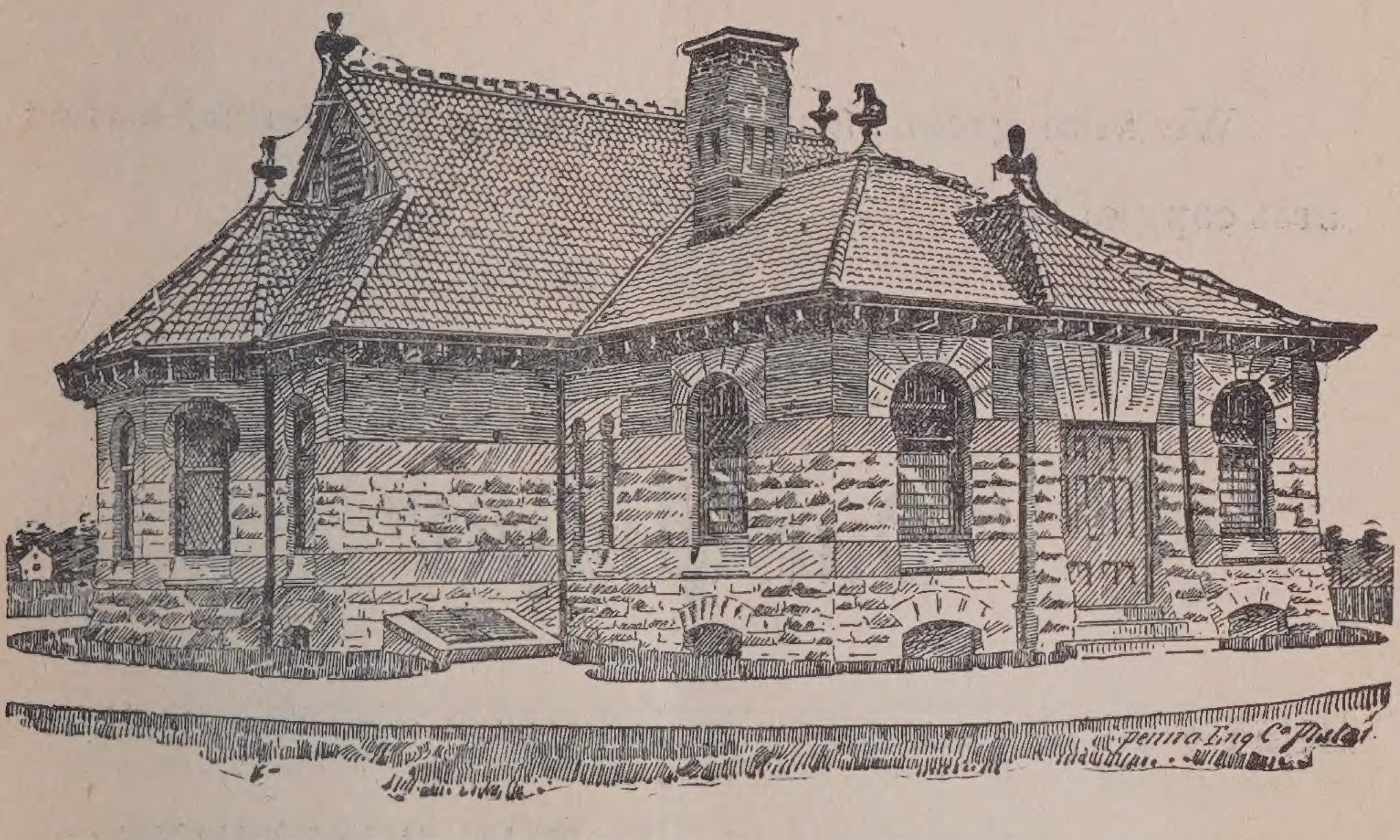


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Every Citizen To Do His Duty.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 5th, 1911.

England's fate was at stake. Intoxicated by the signal victories he had won over Italy and Austria, Napoleon resolved to crush the naval power of England, and become the master of all Europe. His fleet allied with that of Spain outnumbered that of the British. A naval victory over England would have swept the ships of the latter off the seas, and would have enabled the Corsican to land his armies wherever he chose.

England and France on the eve of battle.

There was but one man, in this critical period, to whom England could entrust her safety, that man was Horatio Nelson, the bravest of all her admirals, the man who had already administered a crushing defeat to Napoleon's fleet in Egypt, and had ended the conqueror's victorious progress in the Orient. And no one knew better than he the difficulty of the task with which he was entrusted, and the consequences to his country and to the rest of Europe in the event of failure. And so, to impress also his sub-officers and sailors and marines with the importance of the gigantic contest that was about to be waged, he issued to all the ships under his command the signal, that has since become celebrated in the history of naval battles: "*England expects that every man will do his duty.*"

Nelson's celebrated charge to his men.

England's expectation was realized. Every man did his duty. The allied fleet of France and Spain was routed.

Their doing their duty secures great victory.

Napoleon's ambition of creating the greatest of naval powers was destroyed forever in the great battle off the Spanish cape of Trafalgar. But it was a costly victory. To the one eye and arm, which Lord Nelson had already laid upon the altar of his patriotism in the preceding naval engagement with Napoleon's fleet, he now added also his life. Mortally wounded in the battle, he died two days later, his last words being "*Thank God, I have done my duty.*"

Lord Nelson's signal to his men before the battle, and his dying words after it was fought and won, have a special meaning for us, Philadelphians, at the present day. A contest for supremacy in the management of municipal affairs is about to be waged in our city. Party is arrayed against party, citizen against citizen. Though, thanks be to God, the cause that summons these factions to battle is not as hostile, nor as far-reaching in consequences in the event of failure, as was that which brought France and England face to face in deadly encounter, still that contest is to test anew whether a government of the people can long continue to be a government by the people and for the people, whether the American people are willing conscientiously to exercise the hard-fought privilege of determining by the sacred right of the franchise who shall hold office and how it shall be administered, or whether they shall leave the choosing of officers, and the election and the control of them, to political machines.

Philadelphia on eve of great contest.

Grievous are the charges that are being made against the party in power. Some of its office-holders are accused of having acquired their positions unlawfully, of having used them improperly, of having deliberately robbed the city for their own personal gain or for the benefit of those who put them into power. Others are accused of appalling incompetency and of gross

Grievous charges against party in power.

neglect, of having been chosen by the political machine because of their mental and moral unfitness. Still others are accused of disqualifying rightful voters and qualifying unrightful ones, of stuffing ballot-boxes and manipulating election-returns, for the purpose of keeping their party in power.

I have been too long in public life to believe all that is said and written by one party against another during a bitter and exciting campaign. Government were impossible if as many office-holders were as corrupt as we are told. My faith in the honesty of the average American is larger than is that of many a so-called reformer. With all my knowledge of guilt associated with past officials, I believe that the honest men in politics outnumber the dishonest ones. If I am wrong, then let us admit the total depravity of human nature, especially when it engages in politics, and leave off hoping and working for better things.

Not all that is charged believeable.

We must make large allowance during a hotly contested campaign for what is said under prejudice or excitement, or for the purpose of making capital for oneself or for one's party by discrediting another man or another man's party. Were we to believe all that was said and written and published against Washington and Lincoln and Grant, we would have difficulty to find many characters worse than they in the history of the American people. In his *Autobiography*, Mr. Andrew D. White, former United States ambassador to Germany and Russia, tells of the surprise he experienced when he came to know well and to esteem highly, by reason of their sterling integrity and worth, some of the men whose characters he had seen blackened by their opponents during election times. And Mr. Bryce, the present English ambassador at Washington, who has devoted many years of his life to a scientific study of American politics and life, tells us in his monumental work, *The American Com-*

Allowance to be made for campaign exaggeration.

monwealth, that "things in the United States are healthier than the newspapers lead a stranger to believe, the blackness of the worst men in the large cities has been allowed to darken the whole class of politicians as the smoke from a few factories will darken the sky over a whole town." And Professor Münsterbeg of Harvard University, likewise a profound student and unbiassed observer of political life, here and abroad, tells us, in his volume *The Americans*, that "even municipal politics are better than they are painted," and "the bitter denunciation of politicians, which we are obliged to read daily, must be charged to the sensationalism of the uncurbed American press."

If charge true, fault due to citizens.

But, granted that office-holders in our city are all what newspapers present them to be, by whose leave have they become what they are? By whose leave have they continued in power all these years? What office do they hold to which the people did not elect them directly or indirectly? What office is there which they would not be obliged to give up, if the people in their sovereign right would, on election day, demand a surrender of them? Not one of them, nor all of them combined, could long continue their public thieveries and private corruptions, if the people would rise in all their might, and by their mode of dealing with them show that they mean to have their offices honorably filled and competently administered. Not one of them could ever have entered upon office, if the people had been as determined that only tried and honest men should be selected and elected to office as they are untiring in bemoaning the mal-administrations, after they have allowed the political machine to do the selecting of men for them, and the electing of them.

"By ourselves is evil done."

Well may we paraphrase the sixth verse of the third chapter of the prophet Amos into reading: "Is there evil in the city, and the citizens have not done it?" Is there corruption in our politics, and our citi-

zens be not responsible for it? If we are not to believe that our city politics are corrupt because the number of our evil citizens far exceeds that of the righteous ones—and who could believe so shameful a libel as this?—then we cannot escape the conclusion that our politics are corrupt because thousands of our so-called best citizens have not done their duty by their city. I know of no more proper place for the application of the words of the Buddhistic prayer that "By ourselves is evil done" than such of our cities as complain of municipal corruption.

And I know of no better cure than that which is recommended in the latter part of the same prayer: "No one saves us but ourselves." If our city be as corrupt as we are told it is, it will never be saved until the citizens will make every effort in their power to save themselves. We will never have the kind of government we want, until we shall really want it, and work hard to have it, and watch faithfully to keep it. We will never have the kind of office-holders we need until we ourselves will determine before election day whom we want, and why we want them, and obtain our wants on election day by the vote of our best citizens.

"No one saves us but ourselves."

Why should not bad men rule, if good men refuse to hold office? Why should not bad men hold office, if good men who would hold office cannot command the support of the best citizenship? Why should not bad men hold office, if good men refuse to go to the polls at all? Why should not bad men busy themselves with politics for selfish ends, when so-called good citizens claim to be too busy with their own selfish ends to have any time to spare for the good of their own city, to which city they look for protection of life and health and property, for just taxation, for good schools, good streets, good parks, and a score of other things that make city-life profitable and enjoyable? The news-

Bad men rule when good men neglect their civic duty.

papers told us the other day that one of the foremost financiers of New York registered for the first time in thirteen years. And some years ago we read that, during an election in the city of New York of considerable local importance, three miles of stone-front houses on Fifth Avenue cast twenty-eight votes, while one of the precincts in the slums of that city cast more votes than it had voters. Who bore the larger responsibility for the corruptions of Tammany Hall rule which followed that election, the ballot-box stuffers of the slum precinct, or the three miles of palatial residences in the richest section of the city that cast but twenty-eight votes?

The counterparts of these duty-shirking citizens of New York live in our own city, and in goodly number. You know some of them and I know some of them, and some of you, if you are honest, will have little difficulty in recognizing yourselves in the role of the New York derelicts. Some two years ago, at the conclusion of a patriotic address in one of the fashionable churches of our city, a gentleman approached the pulpit platform, and, with a seeming show of satisfaction, informed me that he had not voted for six years. Upon my asking him the reason why, he replied: "What's the use, my vote is not counted anyhow." "Will your not voting bring about your vote being counted?" I asked. His only answer was "What's the use, the foreigners rule this country, not the Americans." My unspoken rejoinder was "What's the use of such citizens as he?" How shall political wrongs ever be righted, if men refuse to discharge their most sacred citizenship duties, if men do not move heaven and earth not only that their votes be counted but also that their counted votes purge their city of evil?" That man reminded me of a couple of young women who, upon returning from a visit to the slums, told all whom they met how deplorable the things were they had seen. "What are you going to do about it?" asked one of their friends.

The citizen who spurns his duties, is undeserving of rights.

"Deplore them, of course," was their reply. That man's interest in politics began and ended in deploring the political state of our city. That he might do something in the way of remedying things seemed never to have entered his mind.

He had the appearance of one of the scions of our old families, that of a Mayflower descendant, perhaps. His manner left upon me the impression that he regarded the polling station and the men he was likely to meet there too low for such as he. And as for his participation in municipal politics that was never to be thought of. Men of his caste must never think of sullying themselves by mixing with dirty politicians. Often when hearing a man talk of feeling sullied at the touch of politicians, I feel that city politics are probably all the cleaner for his absence. Often I feel that, had we to depend for our government on that class of men, we would have anarchy or autocracy instead of democracy. Better a dirty politician, who gives us some kind of a government, corrupt though it be, than one who avails himself of every benefit of government without giving any service in return.

It is this so-called respectable class of our citizenship that makes much of our politics disreputable. It is due to the absence from politics of good and capable men that so many incompetent and evil men are in it. The stream can never rise higher than its source. Politics can never be better than the politicians composing it. If pure politics we would have, pure men must become politicians. If good men we would have in politics we must seek out good men for candidates, and elect them. Let pure men begin to take the place of dirty ones in politics, and just as the growing wheat gradually overshadows and suppresses the weeds that grow between, or as the fresh supplies of pure blood gradually eliminate the tainted corpuscles in the system, so will rich infusions of moral excellence and efficiency into politics rid it of incompetency and corruption.

So-called respectable citizens make much of politics disreputable.

And who but the citizens themselves reap the benefit of their hearty participation in municipal affairs? What is a city if not a stock company of which every citizen is a participating share-holder, a corporation which, if rightly managed, declares such dividends as mentioned before; if unrighteously handled, shows deficits, and penalizes its stock-owners in the form of burdensome taxes, insufficient protection, unpaved and ill-lighted streets, unsuitable school accommodations, inadequate means of transportation, insufficient provision for the extension of the local trades and industries, insufficient parks, hospitals, breathing spaces, play grounds, and the lack of such other institutions as libraries, art-galleries, concert halls, and the like, that build up the city beautiful, and that make it attractive for resident and stranger?

A city is a stock company of which each citizen is a share-holder.

There is not a political evil from which we suffer that is not of our choice. Into our hands has been placed the weapon with which to free ourselves from every form of tyranny. Its name is *The Ballot*. When I read of the darings and martyrdoms of Russian revolutionists to obtain possession of that weapon, which thousands of our citizens trample under foot; when I think of the sufferings endured and of the lives sacrificed by the founders of our Nation for the possession of a free and representative government, and then behold how we, their descendants, voluntarily submit to having shackles fastened on our hands and feet, I feel that we are unworthy of the liberty we have inherited, that we are more fit for a government such as obtains in Russia than for that which has fallen to our lot. Worse than withholding from a people the right of the ballot is the possession of it and not using it. Compared with the shameful neglect of thousands of our men to make proper use of their vote, the heroic struggles that women make for the possession of the franchise seems not only highly commendable but also highly necessary.

Not a political evil which could not be corrected

Our fathers purchased their and our liberty with their heart's blood; ours is the duty to keep their precious legacy unimpaired by means of a faithful and conscientious use of the ballot. Citizenship, in a free country like ours, carries with it sacred and inalienable rights. But sacred rights imply sacred duties. What Lord Nelson said to his men, on the eve of one of the most epochal battles in history, a battle that saved England and changed the destiny of Europe, "England expects that every man will do his duty," that, with some slight changes, we may well imagine the Founder of our great city calling out to us from the top of city-hall tower, on the eve of one of our great contests, "*Philadelphia expects that every citizen will do his duty.*"

By citizens doing their duty.

May our response to that call be such that, when the polls shall close on Tuesday next, and when the result of the combat shall be announced, every citizen of Philadelphia may be able to say, as Lord Nelson said after his great battle was fought and won, "*Thank God, I have done my duty.*"

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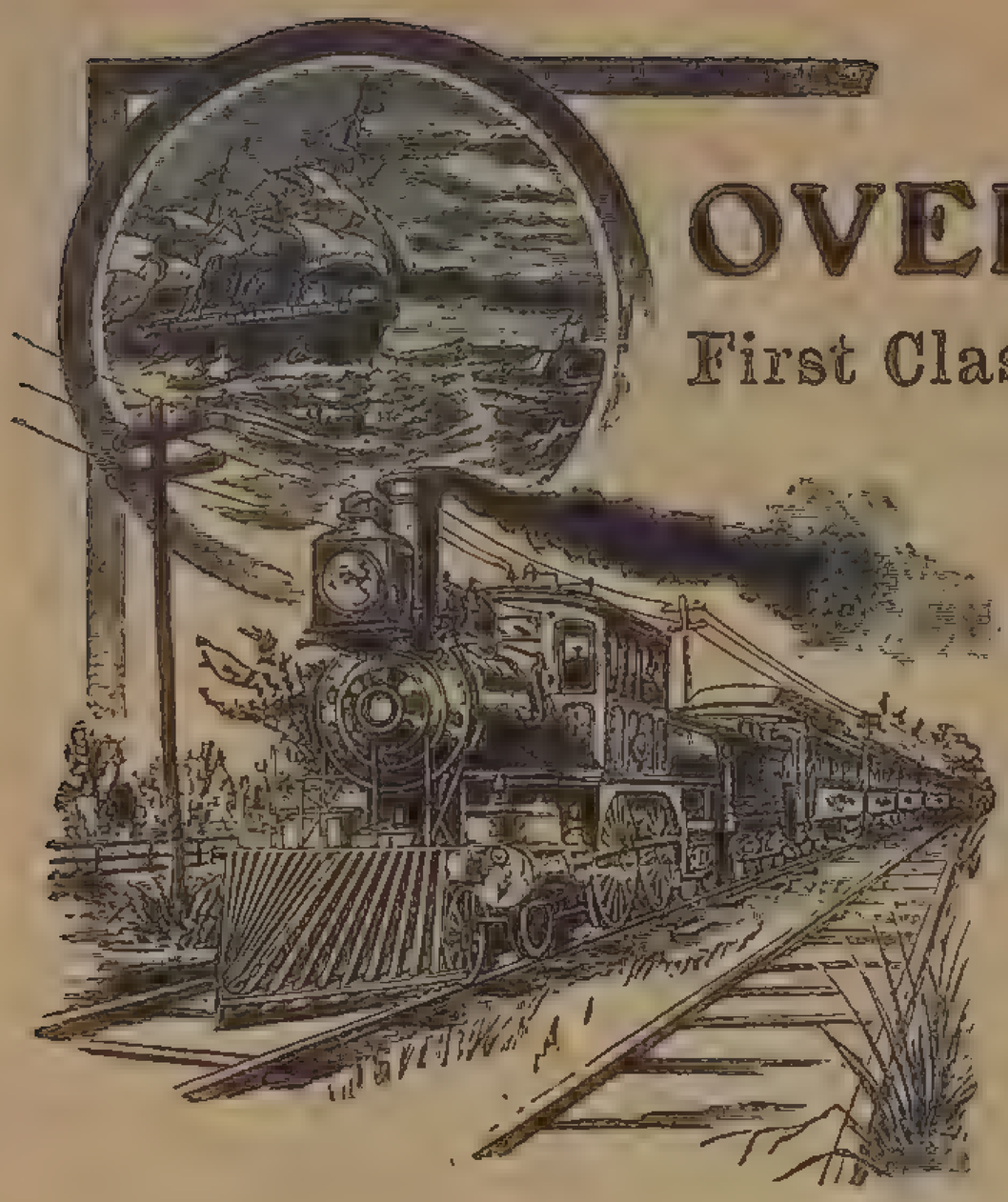
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GHOSTS I HAVE MET

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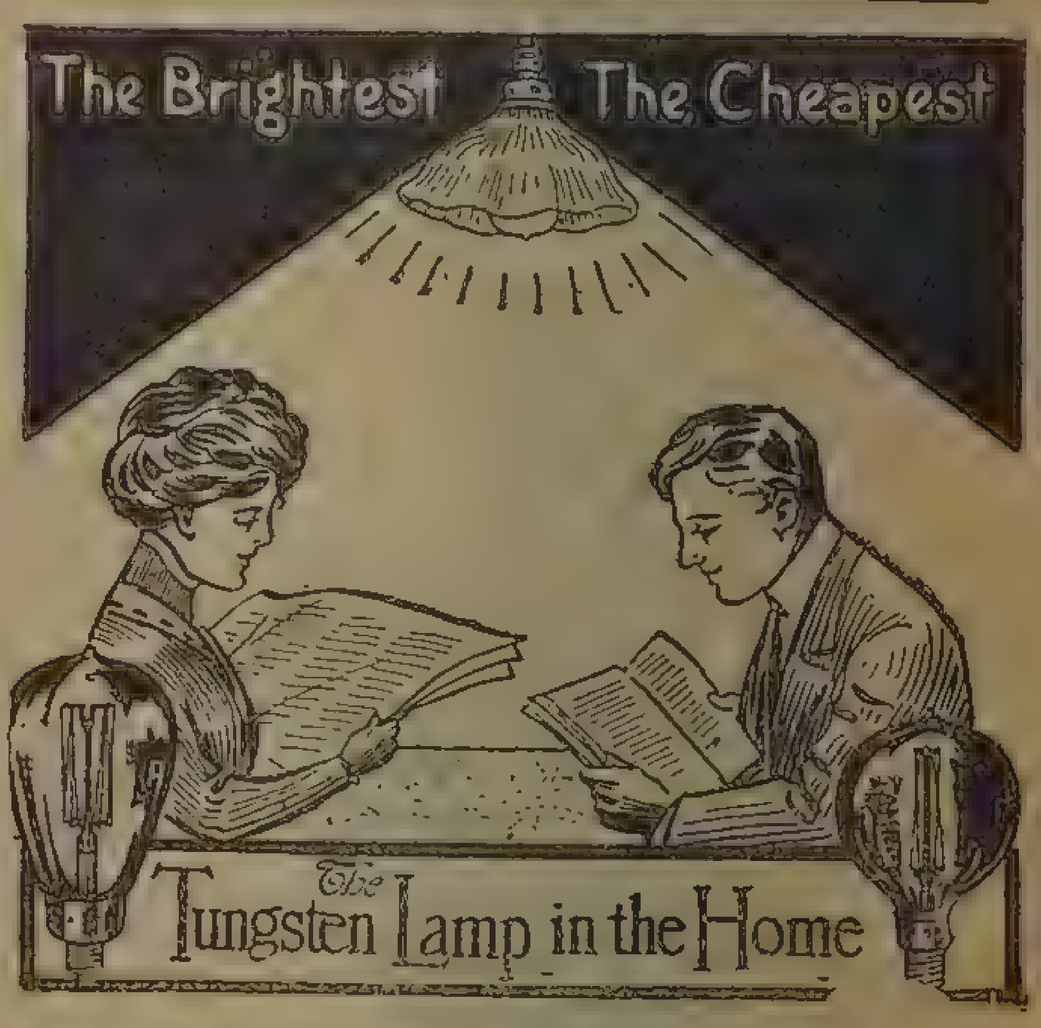
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Ghosts I Have Met.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D.D.

Philadelphia, November 12th, 1911.

There was a time, and that not long ago, when the belief in ghosts was as common as non-belief in them is now. So general has that disbelief become, that one is almost obliged, in these days, to define the meaning of ghosts when speaking of them. A time there was when almost any one could have told you that by ghosts were meant the spirits of the dead manifesting themselves to the living, at various times and places, in various forms and manners. And the belief was by no means a matter of speculative fancy. It was a stern reality, believed in as sincerely as God was believed in, shared alike by the lowest and highest, by the ignorant and learned. For tens of centuries, never a doubt disturbed that belief; there was always some one or another to bear testimony to the reality of ghost existence. Volumes were written of man's encounters with spectres of the dead, telling how they looked and acted, what they said and wore, whom they benefited or injured, why they wandered about and could not rest. Some men even professed the power of commanding the presence of such spectres, and of compelling them to do their bidding, or of exorcising them when undesired.

Ghost-belief at one time common.

Those of you who are familiar with the contents of the Old Testament will recall the story of the raising of the spirit of the prophet Samuel by the witch of Endor, at the command of king Saul, and the spirit's prophecy that before another day shall have

Sacred and other literature testifies to it.

passed the king and his son will be with the dead. Those familiar with the New Testament will recall the narrative of the appearance of the spirits of Moses and Elijah unto Jesus, and that of the Master himself, after his death, to his disciples. Those versed in Talmudic and Mediaeval literature know of a number of stories of the appearance of spirits of departed ones, of spectral visions, of spirit messages from the upper and lower spheres. According to Luther, the chief of the evil spirits himself did not disdain from appearing before him for the purpose of worrying him into stopping his Bible translation. Plutarch speaks of the ghost of Caesar appearing unto Brutus, and foretelling the latter's defeat and death. Shakespear tells of Banco's bloody ghost haunting Macbeth's dining-hall, and of the ghost of the elder Hamlet appearing unto his son, and making revelations of horrible murder. Even in our days, reports reach us, from time to time, most frequently from unenlightened lands, telling of all kinds of encounters with spirits good or evil, and of all sorts of revelations by spirits of the dead.

When dealing with ghost stories we are dealing with psychical phenomena. The instances cited tell of visions and voices seen and heard either in days when science was not yet, and when the line between the possible and impossible, between the real and fancied, was not as clearly drawn as in our times, or as having happened in days of great disturbances, of great alarms and troubles and hunger, or under states of great ecstasies or frenzies or trances, or other great mental excitements, when the fears or fancies of the brain were projected on the screen of the outer world and made to appear as real. They are all instances of what is now scientifically known as *auto-hypnotism* or *auto-suggestion*.

Explained as *auto-hypnotism*.

I know that more than this is claimed for the ghost belief by spiritualists or psychists. I know that the favorite quota-

tion of believers in a spirit-world is Hamlet's declaration:

Still believed in by psychists.

> "There are more things in heaven and earth, Horatio,
> Than are dreamt of in your philosophy."

And knowing also that drawing negative conclusions from the unknown is logically unwarranted, I shall maintain an open mind, and hold myself ready for a more positive belief respecting the spirit-world whenever the more positive proof will be offered.

In the mean time, we might well content ourselves with a form of ghost-belief respecting which there is no doubt, a belief so real, so self-evident, that only wilful blindness or hopeless ignorance can call it into question.

One form of ghost-belief all must accept.

There are ghosts walking this earth this very day, mingling with us, speaking to us, beings of flesh and blood like unto ourselves, but beings who, with all their likeness, are only simulations of the dead and buried selves, mere shadows of the real things they at one time were, parodies of characters that have long since ceased to exist, hollow pretenses of what at one time was all genuineness, hypocrisies of one-time sincerity, painted externalities with nothing but rottenness within.

Ghosts mingle with us every day.

I chanced across such a ghost, some time ago. He, whom it impersonated, had been a school friend of mine, one who, by reason of rich, natural endowments, large means and influential family connections, had given promise of great things. Years ago, I heard that he had disappointed his family's and friends' expectations, that he had proved false to his splendid talents, had wasted his golden opportunities, had turned to a life of debauchery, had contracted, as a consequence, a fatal malady that had carried him off. Coming upon him unawares, I was shocked at the sight of him, and involuntarily the question suggested itself to me:

Personal encounter with one of them.

"Is it his ghost that I see? Is his spirit haunting this earth?" Presently I was assured that the report of his death had been untrue. But I soon discovered that he was more of a corpse than many a one that I had seen. Not a trace was left of that fire and enthusiasm and intellectuality, which, at one time, had singled him out from among hundreds of his school mates, and had made one feel proud of calling him a friend. It was but his shadow that I had met. He who had been my friend had really died. Only his ghost walked the earth.

Mentioning, on the same day, to an old gentleman the surprise and shock I had had, I was yet more shocked to learn that he was not surprised at all, that he had known the father of that friend of mine, that the father had been a *roué* before he had entered marriage, and had continued a rake after he had plighted love and faithfulness to his wife, that the evil inclinations and later debaucheries of the son were the heritage of a father's moral depravity.

Ghosts of parents visiting children.

And so the son himself was but his father's ghost, haunting this earth, poisoning others' virtue, polluting innocence, tempting honor, and finally damning himself, because of a father's guilt, proving only too true the words of the commandment that the sins of the fathers are visited upon the children, even unto the third and fourth generations.

Pondering upon this experience, I recalled the statement made to me, one day, by a brother preacher, whose church is located not far from here. He had been called to comfort parents, members of his church, whose son had shamefully disgraced himself and them. After weeping and wailing for some time, the father burst out with these words: "The worst of this horrible affair is that my son has done only what I myself had done when I was about his age." What that father saw in that awful hour was but the ghost of himself, the evil spirit of his past returned to visit dire vengeance upon

father and son, and, unfortunately, also upon a number of innocent beings.

And who, familiar with Ibsen's plays, and hearing both the stories which I have cited, has not already recognized in them the thought running through the drama entitled "*Ghosts*" perhaps the strongest, certainly the most epochal, of all the great Norwegian's writings? If ever there was a play written to show that "the evil that men do live after them," that they haunt the earth like evil spirits, suck the heart's blood from the innocent, as did the dreaded vampires of olden-day fancy, that play is Ibsen's *Ghosts*.

Such the lesson taught by Ibsen's *Ghosts*.

The ill-fated heroine of that Norwegian tragedy had refused a worthy young preacher, who had dearly loved her and whom she dearly loved in return, and had lovelessly married a man, who, being rich, could afford her the ease and luxury, which the poor but noble-minded preacher could not offer. She soon learned that she had sold herself to a "*fallen man*," a drunkard and voluptuary. His bestial licentiousness was carried on even under her own roof, and contaminated even her own household. The debaucheries killed him at last, but their evil ended not there. Their ghost returned, entered the son, reproduced in him the sins that had dishonored and slain the father, and broken a wife's and mother's heart. And in the end they slew also the son.

What are scores of other married lives of which you know or have heard, but ghosts of a wedded state that once held husband and wife in connubial bliss? Extinguished is the fire of the heart. Quenched is the love-light in the eye. Gone the one-time trust and confidence. Where merry song and joyous laughter once resounded, there one hears now but weeping and wailing. Nothing but a shadow is left of what once was real and quickening; nothing but a hollow mockery, a false pretense,

Marriages that are but *ghosts* of former realities.

a black hypocrisy of what once was genuine and sincere. Like a cemetery has become the home. Ghost-like its inmates stalk to and fro. A darkness like that of the midnight hour, when, as Shakespear says, "churchyards yawn," wraps in hopeless gloom all who have their abode within the tomb of love.

Yet other ghosts I have met. I chanced across one of them, not long since, one who simulated a man I had known many years ago, in one of my former homes, one who, highly gifted, had distinguished himself as a student, and had entered upon his career under exceptional advantages, a career which, while it might not have brought him a great fortune, might have made of him a man of light and leading to all the world. Well do I recall how he used to rail against mere money bags, against plutocrats and social snobs, against those whose only god is Mammon, whose only standard of excellence is possession of filthy lucre, and whose only conception of virtue is knowledge of the art of acquiring it, whether by means fair or foul. He laughed at their illiteracy, poked fun at their ill manner, ridiculed those who cheapened their manhood and womanhood by looking up enviously to that pitiable class of mortals. One day that young man died, that is, his exalted ideals perished, and a ghost has ever since taken the place of his former self. He has exchanged the calling for which he had fitted himself for that of a mere money grubber. He has cast his lot among those whom he once tirelessly castigated, and leads the uninspired life they live. Instead of helping to lift them to his one-time ideals, he has sunk to their level. His ghost has probably become a prominent factor in the financial world, and a courted snob in society. But his true self is dead and buried. And over his grave is reared a stone, and upon it are inscribed the words: "Here lies one for whom the world was never good enough, but who has left behind him a ghost that makes it worse."

A man who is but a *ghost* of what he might have been.

There is another man I know who, too, is but a ghost of his former real self. If ever there lived a young man whose ideals of government were lofty, whose admiration of pure democracy amounted to a religious culte, that young man was he. A profound student of the origin of government, of the rise and growth of the Constitution, of the blessedness of an untrammeled franchise, he fought at every opportunity every infringement of it, every menace to the people's liberties, everything that, even in the remotest degree, resembled a corruption of citizenship or a malfeasance of office. His splendid attainments could not but be recognized. His services were widely sought. Soon leaders of corruptionists found their way to him. The business they offered was luring because profitable, and he fell. As Faust sold his soul to the devil for the gratification of sensuous lust, so did he sell his for the sake of gain. Idealism, enthusiasm, patriotism vanished. His real self perished, and a ghost simulating him has taken his place, a ghost that defends gangsters, hobnobs with corruptionists, aids them in robbing the people of just rights. In the cemetery, where greed and wealth and lust of power have buried thousands of their victims, may be found his grave, easily distinguishable from others by the stone bearing the inscription: "Here lies one for whom, before he died, the American people were never patriotic enough, but who has left behind a ghost that helps to make them more corrupt than they had ever been before."

Another instance.

And I have met ghosts among the other sex. At this moment I recall a wife and mother who, as a young girl, attended religious school, was very bright and as good as bright. Her mother used to be fond of telling of the influence religious education had exercised upon that girl, how she would never retire without her night-prayer, how, if prevented from attending upon divine services, she would read the service at home,

How a woman lost her soul and became a *ghost*.

and ask members of the family to join her in the reading, how insistent she was upon the elders of the family accompanying her to the service, how deeply interested she was in works of charity, and in all things that aimed at the uplift of mankind.

That young woman is dead. What is left of her is but a hollow imitation of her, is but her ghost. She makes sport of things religious, pokes fun at preachers, classes the Bible with other juvenile literature of her childhood's days. For divine services she has no use and no time. Jocularly she tells her friends that the only time she has been at church in recent years has been when she attended church weddings. Her children know nothing of religious schools, and, for all she cares, are never to know anything of religious services. Sabbaths come, and Sabbaths go; holydays appear and disappear; she and her family know nothing of their coming and their going. Not long ago while passing on horseback some acquaintances on their way to church, she waived her crop to them, and told them that she hoped that they would spend as pleasant a morning as she expected to spend. She takes no part in the charities, nor in anything that hopes to help this world of ours up and on.

And this change of heart and mind came not as a result of close study or deep research. Her reading confines itself to the light novel and magazine of the day. She does not attend lectures on subjects that deepen thought and widen the outlook, nor does she hold intellectual intercourse with men and women of brain. Her different views of life are wholly due to her having entered a social set with whom shallowness passes for virtue, unbelief for wisdom, frivolity for *esprit*, and extravagance for *good tone*. In the superheated atmosphere of that set the morning dew of her one-time sterling worth evaporated, her soul, at one time rich in piety and lofty aspirations, drooped and withered. Her nobler self died, and

was buried. And on her tombstone are graven the words: "Here lies one whom God endowed to be one of His handmaids on earth, but whom society has made one of the corrupters of the world. Her soul is dead, but her ghost lives, and passes on, and visits the iniquity of the parents upon the children, even unto the third and fourth generation."

Yet other ghosts I have met, ghosts who give to beings an external appearance of happiness, when within all is misery; of righteousness, when within all is rottenness; evil spirits in all manners of forms, usually in attractive guise, tempting young men and young women, first into evil thoughts, and then into evil ways.

Yet other *ghosts*.

And I know of only one means of escape, the one that was used in olden days, that of exorcising demons by means of sacred thoughts and sacred deeds. They who occupy themselves with things that are true and good and holy, they who hold fast to God's law of righteousness, who keep faithful to the exalted ideals and aspirations which religion teaches, who value spiritual treasures beyond mere material gains, need never fear of losing their noble selves. They will never become ghosts of their former realities. They will never bequeathe their sins to their children, to wreak vengeance on them, "even unto the third and fourth generations."

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VOL. XXV Sunday, November 19th, 1911 No. 3

Start The Child Right.

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Start The Child Right.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D.D.

Philadelphia, November 19th, 1911.

At a certain hotel, some time ago, a little boy seemed to be under the impression that he owned the place, and that he owed no consideration for the guests, who had come there for a little change and recreation. Wearying at last of his romping and shouting, of his playing horses with chairs, and ten-pins with cuspadors, I took him to one side, and reasoned with him as to his doing the right thing in the wrong place. He seemed easily and clearly to comprehend the difference between right and wrong, and to be sorry for what he had done. His mother coming toward us, and seeing us engaged in conversation, asked: "What mischief has he been up to again?" "Only a little matter," I said, "that has already been straightened out." The grateful look his big, frank eyes gave me fully rewarded the easy construction I had given to his offending. "The little scamp," his mother replied, quite relieved, "he is always getting into trouble, but one can easily do with him what one pleases."

A child doing right in wrong place.

A little later, I had occasion to wish that the parents would give that boy the care and training he obviously needed, more especially as it could be so easily done, according to the mother's statement. I witnessed a tussle between him and his nurse, a coarse and stupid creature, and I heard the mother angrily ordering him to his room, and promising him a severe whipping by his father. I saw an expression of pain sweeping over his face, and his eyes filling with tears, and my heart went out in pity toward the

Due to parents' neglect.

little fellow, whose mother apparently still believed in scolding and corporal punishment as the best means of driving evil out of a child, and beating in the good. I was reminded of a father who, at a country church experience meeting one night, made this statement of failure: "I dont know what's the matter with my boys, I make them get down on their knees for their prayers, every night; and if they won't get down, I knock them down, and yet they aint good." And it is more than likely that that little boy, after he had received his beating, prayed that night, as did another little fellow under similar stress, "O God, I asked you to make me good, and why didnt you do it?"

He probably began early putting the blame on God, where man has always been fond of placing the responsibility for the consequences of sins and neglects. Nothing could probably have been further from the mind of that little fellow than the thought that, if a beating was necessary, his parents should have received it, and not he, that he could as easily have been free from misdemeanor as he was guilty of it, if his parents had but done their duty and had taught him how.

Punished for parents' guilt.

If what his mother said was true, and I believe it was, that "one could easily do with him what one pleases," then he might easily have been trained into a splendidly behaved little fellow, if his parents had but taken the trouble of training themselves for parenthood. According to their own statements, they had had time for almost everything and everybody except their child. The father spoke of the exactions of business; the mother of the exactions of society; both of them spoke of the theatres and concerts and operas and meetings and whist parties and other parties they attended; neither had a word to say of the time they gave their child, or to their own training that they might the more intelligently develop and direct the

Had time for all things except their child.

precious life and all its possibilities that have been entrusted to their care and keeping.

From my conversations with that little boy, and from my observations of his ways and manners, I could not but believe that he had entered this world fitted out splendidly for the battle of life, possessing a bright mind, a good heart, excellent physical health, an abundant amount of animal spirits, the latter, like the others, a valuable dower, if held under proper control. Nothing could have been clearer than that he was the right kind of a child in the care of the wrong kind of parents.

The right child with wrong parents.

I have come across other instances of right kind of children in charge of wrong kind of parents. I know of a fine specimen of a boy, full of animal spirits, who is obliged to pass most of his time under the eye of one of those overfond mothers who is under a constant nervous fear that something horrible will happen to her child, if out of her sight. Wholly lacking in courage herself, and wholly unacquainted with boy nature, she tries to make a ninny of one whom nature has intended to be full of spirit, and a leader among men. Restive under restraint, rebelling against unreasonable confinement, that boy is constantly inventing all manners of ruses and excuses to be himself, to get out of mother's sight, to steal to places where he might have a good time with other boys. A fine boy is thus turned into a sneak and deceiver by a mother who does not know that she is fonder of herself than of her boy, that the fear of his being hurt hurts her more than the hurt itself would hurt the boy, if hurt there would be.

Other instances of misplaced children.

Quite different was the training John Ruskin received. When still very young, he wanted to touch, one day, a teakettle filled with boiling water. The nurse forbade it; he insisted. Finally the brave mother said: "Let him touch it, he will not want to touch it a second time." He touched it,

and his mother's courage taught him thus early in life that there are things that are not to be touched without injury to self, and it taught him also to hold his mother's practical wisdom in highest respect. This mother showed that the virtues of exercising good judgment and displaying courage which parents would have their children possess they must first possess themselves. The other mother, of whom I spoke, tries her best to smother in her boy natural endowments which require no more than thoughtful guidance to be converted into means of blessedness. She reminds me of a certain other mother, who, upon being left a widow, came to a judge and asked "to be appointed *executioner* of her children."

Whenever I hear and read of right kind of children born to wrong kind of parents, I am reminded of that splendid article, which Israel Zangwill contributed to one of our magazines, a number of years ago. It was entitled *The Choice of Parents*, and in it he enfolded a fancy that was as original as it was quaint. Unborn souls, he claims in that article, have conscious existence, and they are about to inaugurate a revolution in the yonder sphere, the successful outcome of which shall be the liberty of each soul to choose its own parents. Scarcely a soul, he says, but has become convinced of the injustice of being compulsorily assigned to this or that couple, and of the justice of having a voice in its own incarnation. Too long have couples presumed on the helplessness of the unborn. The wave of emancipation that is sweeping over our earth has reached also the unborn race in the yonder sphere. Man will not hereafter be able to blame Providence, if tied for life to a couple that has unfitted him for life, or cursed his existence. According to his choice will be his birth. As even now children are separated from parents who are guilty of drunkeness, brutality or insanity, so will souls in the future keep far from couples unworthy to have children or incapable

Zangwill's plea for children's right to choose their parents.

of raising them properly. None will be honored with the privilege of parenthood save such as shall be of sound mind, body and morals, and shall have sacredly pledged to respect the rights of the unborn, and shall have shown their fitness to keep their pledge inviolable. The human race, Zangwill continues, will never be redeemed until unborn souls will determine, by their coming or by their keeping away, who is fit to be parent and who is not. It is thus that the unborn will mould the born to better things. Undesirable families will become extinct. As the love of offspring springs eternal in the human breast, married folks will, in their anxiety to be worthy of selection, rise to heights of health and holiness and wisdom of which our sick generation does not dream. This process, and this process alone, will in the course of a century or two banish every physical and mental and moral deformity from the earth. Mankind will be wise and well because parents will be sound and sane.

Quaint as is this Zangwillian fancy, it is one whose consummation is devoutly to be wished. And fanciful though it be, its desired results might, in a measure, be attained, if those having offspring or being desirous of it, would apply the knowledge which thousands of years of experience and observation have handed down to us in a few easily remembered and easily applied maxims. I knew of a few men who have applied that knowledge, and who have obtained by it results that have made a number of beings the wiser and happier for them and that have startled the world by reason of the glorious visions of intellectual and moral possibilities which they have unfolded.

Splendid results when right children born of right parents.

Most prominent among these is Dr. Boris Sidis, a distinguished psycho-pathologist of Brookline, Mass. He is the father of a boy who is justly considered "a marvelous prodigy." To quote from the former's little book, entitled "*Philistine and Genius*,"

Illustrated by Dr. Sidis.

"At the age of twelve, when other children of his age are hardly able to read and spell, and drag a miserable mental existence at the apron strings of some antiquated school-dame, the boy is intensely enjoying courses in the highest branches of mathematics and astronomy at one of our foremost universities. The *Iliad* and *Odyssey* are known to him by heart, and he is deeply interested in the advanced work of classical philology. He is able to read Herodotus, Aeschylus, Sophocles, Euripides, Aristophanes, Lucian, and other Greek writers, with the same zest and ease as our school-boy reads his *Robinson Crusoe* or the productions of Cooper and Henty. The boy has a fair understanding of comparative philology and mythology. He is well versed in logic, ancient history, American history, and has a general insight into our politics and into the groundwork of our Constitution.

At the same time, he is of an extremely happy disposition, brimming over with humor and fun. His physical condition is splendid, his cheeks glow with health. Many a girl might envy his complexion. Being above five feet four, he towers above the average boy of his age. His physical constitution, weight, form, and hardihood of organs, far surpass that of the ordinary school-boy. He looks like a boy of sixteen. He is healthy, strong and sturdy."

His theory.

Dr. Sidis recognized nothing exceptional in his boy. What his child acquired in breadth and depth of knowledge, and in vigorous, moral and physical health, all children might acquire, he fully believes, if receiving the same intelligent care and devoted study and attention which he gave to his. He did not approve of that much commended process of "judicious letting alone," which has more often the convenience of the parent for its object than the benefit of the child. Notwithstanding his large experience as a psycho-pathologist, he has not come across, he says, a single case of nervous or mental trouble caused by too much thinking or study in childhood. "What produces nervousness," he continues, "is worry, emotional excitement, and lack of interest in the work. . . . We do not appreciate the genius harbored in the average child, and we let it lie fallow. We are mentally poor, not because we lack riches, but because we do not know how to use the wealth of hidden treasures, the now-inaccessible mental powers which we possess."

He began with the training when his boy was two

years old, giving his brain the same amount of attention that is usually given to the external body. Enter-

His practice.

tainingly he stimulated the child's intellectual interest in things. The mind began pleasantly to be aroused and quickened, and derive from its occupations as much enjoyment as the body did from its physical exercise, "thus proving that the child will as eagerly play the game of knowledge as it now expends most of its energies in objectless, silly sports."

Knowing that at the age of five the child's period of inquisitiveness sets in, he was prepared to make that all-important period one of pleasure for himself and boy, instead of one of inquisition. He not only bore patiently with the unceasing flow of questions which children at this age put to their elders, and which ignorant or too busy parents or nurses generally discourage or suppress or punish, he even encouraged his boy's asking questions, and supplied him with answers that constantly suggested newer and deeper problems. Considering his own convenience of less importance than the consideration due his child, he did not content himself with putting off the answer to some future time when the child will be older, still less would he stoop to a deliberate falsehood as the easiest way out of a difficult situation, when the question was inconvenient, or would take considerable time to answer, or when the right answer was unknown. He told the truth when he had it, or sought it till he found it. It was thus that the father's conscientiousness and devotedness laid the foundation to his boy's prodigious stock of knowledge.

As might well have been expected, the revelations made by Dr. Sidis have created a sensation throughout the world, and have started discussions on parental duties, the end of which is not yet in sight. Parents who have young children to rear, and who have heard or read of young Sidis, have been aroused as they have

Results attracted world-wide attention.

never been aroused before, to a recognition of their responsibilities, and of their guilt when these are shirked.

And what has especially stirred their conscience has been the revelation that young Sidis is by no means a rare exception, that what he has achieved other children of his age have attained, and that the success that has crowned his father's conscientiousness has crowned the equal devotedness of other parents, and their substitution of their own educational system for that now in vogue in our schools, much of which tends to stifle genius instead of quickening it, to paralyze the mind instead of stimulating it, to repress a love of knowledge instead of kindling enthusiasm for it.

Revealed other similar results.

They have heard the story of Lina Berle, a sophomore at sixteen, in Radcliffe College, the oldest of four children, all of whom remarkable for their splendid intellectual attainments. As in the Sidis case, the Berle children reaped the reward of special training received at the hand of their father, the Rev. A. A. Berle. It was a lecture by Dr. Eliot, former President of Harvard University, that had aroused him to his duty, There was pointed out to him in that lecture the wrong that is done by parents in leaving to school teachers the whole education of their children. His daughter Lina was just three years old when he began with her education, teaching her first to express herself in several languages, English, Latin, Greek, Hebrew. Degree by degree he enlarged her knowledge in these languages, using methods that attracted rather than taxed her. Mathematics and other branches of knowledge followed by equal simple and entertaining methods. During all these studies, the girl played with dolls and other toys as fondly as other children did, only that study to her was also a form of play, which it was not to other children, owing to the false methods they were obliged to pursue. Physically she was even superior to other children

The Berle family.

of her age, and she was much fonder than they of interesting herself in household duties. From her earliest years, both her father and mother showed her by precept and example that work was quite as interesting as play, and far more profitable. That she was no exception was proved by like results attained by the other children of the family, her youngest brother, eleven years of age, having recently passed his entrance examination for Harvard. Those who know the family well tell us that there is nothing abnormal or freakish in any of that family, that they are remarkably vigorous and sane, and that a happier, kindlier, more courteous, and more godly family than they it would be difficult to find.

What is true of the Sidis and Berle parents and children is true of the family of Prof. Leo Wiener, of Harvard University. He, too, has not allowed his public duties to interfere with those he owes as parent to his four children. He made their education his special study and concern, and attained remarkable results. His oldest son entered Tufts College at eleven years of age, from which he graduated when only fourteen, when he entered Harvard Graduate College, where he spent a year specializing in scientific subjects. To-day he is at Cornell University studying for the Ph.D. degree, which he will obtain at an age when most boys enter upon their college career, fully six years ahead of them. One of his sisters, twelve years old, is to-day an upper grade High School pupil at Cambridge, Mass. The younger sister is proving herself quite the equal of the elder in point of progress. And the baby boy of the family is already launching upon a career that gives promise of splendid scholarship.

The Wiener family.

Every one of the men of whose remarkable families we have spoken emphasizes the fact that he has discovered nothing exceptional in his children, nor among the children of other families noted for their bright-

Their success attainable by all.

ness. Every one of them believes that what he has done all parents can do with normal children, if they know how, or learn how, and begin early enough. Every one of them deplores the fact that the overwhelming majority of parents do not conscientiously and persistently try to discharge the duty laid upon them, thereby not only depriving their children of an advantage that is their due but also robbing themselves of a pleasure than which parents can experience none higher and none more blessed.

(TO BE CONTINUED.)

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VOL. XXV Sunday, November 26th, 1911 No. 4

"As The Twig Is Bent."

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"As The Twig Is Bent."

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, November 26th, 1911.

"Train up a child in the way he should go
And even when he is old he will not depart from it."
—Proverbs, XXII, 6.

"'Tis education forms the common mind
Just as the twig is bent the tree 's inclined."
—Pope, *Moral Essay*, Epistle I.

Upon closing a review of Dr. Boris Sidis' little book, "*Philistine and Genius*," of which we spoke in our last discourse, and in which we were told of the remarkable results his system of training had achieved with his little son, Dr. J. Madison Taylor, a distinguished psycho-pathologist of our own city, makes this declaration: "For my own part, I sincerely wish my own lines had fallen in such helpful places when I was a child, and that I had known enough to teach my own children as this boy was taught."

The Sidis course of training approved.

Dr. Taylor arrived at this wish not from a mere reading and study of the book referred to, convincing as it is, but also from a persoual acquaintance with the Sidis family, from a close observation of the wonderful little boy, and from a strong conviction that not the slightest trace was visible in that boy of his education having been forced, or of his growth having been stunted or his strength sapped, or of his having been deprived of any of the real, wholesome pleasures of childhood. An endorsement such as this from a mind-specialist of Dr. Taylor's standing ought to go far in convincing parents that in following the Sidis mode of child-training they might easily and harmlessly attain in their own children what Dr. Sidis attained in his.

Recommended for others.

But there is a difference, nevertheless, and this difference is implied in the wish expressed by Dr. Taylor. While normal children are much the same, while the same kind of training might attain similar results in all, there is the widest kind of a difference between parents. Only the fewest have the knowledge of child-training that Dr. Sidis has, and which the other parents have of whom we spoke in our last discourse, and which yet others had of whom we could speak. Only the fewest parents are able to give their children the time and care which those parents gave. Children of the Sidis class will continue to be few in number as long as the general run of parents will continue to be the vast majority.

While children alike, parents differ.

There is not, necessarily, a censure implied in this statement. Parents are as much creatures of circumstances as are their children. There are many among them, if not most of them, who would gladly give their children the better training, if they had the knowledge and the time to give it. Parents can as little give what they have not, as children can receive what is not given them.

Not all parents of Dr. Sidis class.

And I am not even sure whether it would be for the best of mankind, if all children had the advantage which those children had of whom we have spoken, and if all achieved what these achieved. Great as are the blessings accruing from academic training, society, at the present time, has other and greater needs than ability to converse in half a dozen different languages, or to recite by heart the Iliad and the Odyssey in the original, or to read the other ancient Greek and Latin classics, or to show mastery in philology or mythology, or to possess proficiency in the highest mathematics or subtlest sciences. There are fields to be plowed and yarns to be spun, there are coals to be mined and ditches to be dug, there are railroads to be run and ships to be sailed, there are houses to be built and tools to be

Probably well for mankind that they are not.

forged, there are goods to be made and goods to be sold, and for work of this kind, which is the employment of perhaps three-fourth of mankind, training such as the Sidis child received might greatly hamper children instead of helping them.

We are, therefore, obliged to conclude that for the world's work different kinds of training are required, that in some people more of the brain must be developed, and in others more of the brawn, that some must wield the pen and others the axe, that some must spend the midnight oil and others the sweat of their brow.

For world's work different trainings required.

There is, however, one kind of training which all children require alike, and that is: *Training of the Heart.* This kind of training all kinds of parents can give, whether college-bred or self-taught, whether literate or illiterate, whether they sport all manners of title letters in front or after their names, or whether they do not even know the meaning of these letters.

Heart-training all parents can give alike.

No fault can be found with the vast majority of parents for not being able to give their children the training which Dr. Sidis gave his, but the severest kind of censure must be passed upon parents who deny their children the heart-training which is their due, on which depends all of their moral and physical well-being, and most of their real happiness and true success in life. A child may be raised wholly ignorant of syntax and logarithms and foreign languages, and itself and society be none the worse for it morally; but no child can be raised without a knowledge of the rule of right, of the law of duty, without a due conception of the evils that abound and how they are to be met and conquered, and not itself and those with whom it is destined to come in contact be the more miserable for such ignorance.

The severest kind of censure is deserved for parental

neglect of this kind of child-training because no excuse can be given for it. The requisite knowledge for such training requires no college career, not even a high school course. People wholly unlettered, without any other aid than that which they derived from a faithful church attendance, have been known to have raised children who became exemplary men and women, some of them men and women of light and leading, while people of the highest scholarship have been known to have raised children who were as notorious for the depravity of their character as they were celebrated for the brilliancy of their mind. In the one case, the heart was nourished, and the culture of the heart extended to the mind; in the other case the heart was starved, and its starvation paralyzed the growth of the nobler feelings, the gentler emotions, the kindlier sympathies, the loftier aspirations of the soul.

No excuse for its neglect.

What makes such neglect all the more censurable is the fact that the material for heart-training is amply stored in the hearts of by far the largest number of parents. There is enough of goodness in the heart of the average mother to start a score of children on the way of righteousness; enough of wisdom in the heart of the average father to shield them against all the evils of present-day society. The trouble lies in their not using the goodness and wisdom that are stored in them for the raising of their children. There are thousands of homes in which the children, as far as their moral education is concerned, are not raised at all, in which, Topsy-like, they are allowed to shoot up as chance may direct. In thousands of homes no conscientious effort is made to "train up a child," as the Bible says, "in the way it should go, so that when it is old it will not depart from it." In thousands of homes there does not seem to be the slightest knowledge of the proverb, attested by world-wide experience, that "as the twig is bent so the tree inclines."

Material for heart-training readily at hand.

Like Dr. Sidis in his book, I feel as if I ought to apologize for reiterating the platitude that, if good results we would attain in our children, we must start with their training early. But who that is in earnest can avoid reiterating it, seeing that, old and trite as this teaching is, it has not yet been learned? As we have already heard, the Bible taught it to the ancient Israelites, and later to half the civilized world. According to Plato, Socrates taught it to the ancient Greeks, saying that in "dealing with the young, beginning early is of utmost importance, for that is the time when heart and mind are plastic, when impressions stamped upon them endure for life." From the ancient Israelites and Greeks this knowledge passed to all the western world, was verified by scores of other peoples, was coined by them into proverbs of their own, and still its lesson has been learned only by comparatively the fewest of parents.

As the twig is bent the tree inclines.

Had that lesson been learned and applied, two-thirds of the evils that curse present-day society would have been wiped out. The morals of society as a whole would have been as those of the individuals composing it. The virtue of the shop and office, of the factory and mill, of the court and capitol, would have been as the virtue of the home.

Heart-training in early childhood would rid world of evil.

The child early taught and early confirmed in the belief that selfishness is low and base, that giving rein to animal passions and lusts and appetites is bestial, that lying, cheating, deceiving, stealing, is degrading, that laying violent hands upon another body or property or honor is brutal, and in the end inflicts yet greater punishment upon the offender than upon the victim—the child early taught and confirmed in these truths, would have grown into manhood and womanhood with an almost instinctive abhorrence of wrongs and vices and crimes, which to-day, are

Would make abhorrence of crime instinctive.

committed with little compunction, with scarcely a blush, even by many of our so-called best society.

Had all children been early and strongly taught on mother's lap and by father's lip, that all people are brethren children of the same Divine Father, and that it is as wrong to do an injury to a fellow man as it is to hurt one's own father or mother, one's own brother or sister, cruel wars and brutal persecutions might long since have ceased; the glaring inequality made manifest by shock-extravagances on the part of the idle rich, and appalling poverties on the part of the slaving poor, would never have raised its gilt-stained head.

Would end glaring inequalities.

Had all children been early and strongly impressed with the truth that, as the burden and responsibility fall upon the whole household when father or mother, brother or sister is enfeebled or disabled or diseased, so is all society made to suffer when physical and moral and mental pollution and disease are allowed to ravage the filthy quarters of the poor and to spread their poison far and wide, the greatest menace to our social organism would long since have been put to flight.

Had parents instilled early in children a horror of every kind of indecency and immorality, whether in thought or speech or deed, whether at home or abroad, in public or in secrecy, had that teaching been so strongly stamped upon the plastic mind of the young child that to loathe, to despise, to flee from every kind of moral pollution and social vice, to turn a deaf ear to every temptation would have become almost instinctive, the scandals that fill our daily papers, the divorces that daily increase in number, the immoralities that are almost openly practiced, and, for the most part, by our so-called decorous society, would have been impossible, and the diseased and

Would suppress vice.

defectives, the imbeciles and idiots, that are consequences of riotous excesses and debaucheries would have been unknown.

Had parents been as conscientious in imparting moral knowledge to their children when very young, as Drs. Sidis and Berle and Wiener were in giving an academic training to theirs, the children would have shown at the age of twelve as prodigious a knowledge of moral subjects, as the latter showed in the languages, mathematics and sciences.

Would make for morality as head-training makes for intellectuality.

I can well imagine some of the indolent, easy-going or worldly parents, some of those to whom children are a nuisance and to home is a bore, who love excitement and seek it outside of the home, I can well imagine them asking: "Why should such work as this be expected of us? Is it not enough that we house and feed and clothe our children, that we provide them with all manner of comforts and pleasures, and surround them with all kind of attendants? What have we nurses and teachers and governesses for?"

Parents who believe duty done by caring for body.

It is true, you clothe and feed your children's bodies, you pay for their matinees and dancing classes. But the body is not the only thing that needs clothing and feeding; the eyes and ears and feet are not the only things that require pleasing. "Man lives not by bread alone," teaches the Bible. There is a soul to be clothed and fed; there is a heart to be satisfied; and yours is as much the sacred obligation to attend to these needs of your children as to the others, for, unless you do, the others may but become the means of a debased life.

Soul and heart likewise need care.

It is true, we have schools and teachers, but it is no less true that while a parent may take the place of a teacher, no teacher, and be he or she the most learned, can take the place of a real parent; while the home may take the place of the school, no school, and be it the best, can take the place of the

real home. The school may be the complement of the home, the work of the teacher may be supplementary to that of the parent; but school and home can only be made substitutes for each other to the disadvantage of both.

That child has lost half of its education whose training has not begun till it crossed the threshold of the school, and it has lost the best of the other half, if the work of the teacher is not supplemented by that of the parent. Not all the preachers that have ever been have taught religion as convincingly and as enduringly as when taught by parents to their children in their early childhood. Not all the synagogues and churches and mosques have cast a spell of sacredness upon the child equal to that which the mother cast when on her knees in prayer alongside the cradle, or which the father cast when placing his hands in blessing upon the child's head. One father, patiently, devotedly teaching his child in its earliest years, is equal to a whole faculty of professors, one mother entertainingly telling her child of the love of God and the love of man during the impressionable years of early childhood is equal to a whole conclave of church dignitaries. It was the mother, and not the academy of Egypt, that made Moses the emancipator of Israel. It was the mother, and not the school of prophets, that made of Samuel a leader of his people. It was the mother, and not the monastery, that made of St. Augustine a prince of his church.

Teacher can never take the place of parent.

"But there is nothing for us to teach," some parents say, "the schools do it all. Some of them give our children their secular education, others give them their religious instruction." To these I would say, in the first place, that the most important epoch in the education of their children has already been lost, if the foundation of knowledge has not been laid by the parents long before their children entered school. If they would convince them-

Some things to be taught by parents only.

selves of the truth of this statement, let them study the system of education recently introduced by Maria Montessori of Rome, a system that has already spread from Italy to other lands, that has been introduced in the Public Schools of Switzerland, in a number of Model Schools in France, England, United States, even in South America and the Orient, a system that begins with children at two or three years of age, and shows that even at that tender age children may be playfully led into unfolding powers and faculties that are destined to exercise a vital influence on all their future.

In the second place, there is one branch of knowledge, and one of the most important of them all, which teachers either do not give at all, or which they can never impart as well as parents, knowledge that sacredly initiates the children in their tender years into the mysteries of sex and of the origin of life, knowledge which, if withheld or given by foul lips, for foul intent, often means the ruin of the child's body, the blight of its soul and mind.

In the third place, the instruction that is given to a child in the religious school alone, that is not reinforced at home by parental precept and example, that, not infrequently, is even openly disregarded or violated by parent, is of little or no benefit to the child. The child is a keen observer and a clever thinker. It sees more and thinks more than parents know. It soon learns to concern itself little about the thing for which parents care nothing at all. The child at least is honest, even though the parents be hypocrites. I am often of the opinion that no one can teach a child religion and morals as effectively as a parent, and that it would be a far wiser course, if parents were under the necessity of receiving instruction at religious schools, and obliged to impart it to their children at home. There would be more piety in the homes, more virtue in the lives of parents and children, more blessedness in the community at large.

What God has joined no school must sunder.

There are parents who say that they are willing and eager to give more of their time to their children, but the teachers allow them no time. Not content with keeping them at school the best hours of the day, they exact nearly all the other available time by imposing upon them all manners of home-tasks. To this complaint, reasonable, if true, we would say: The school that leaves the little child no time for father or mother is worse than no school at all. An hour spent with father or mother is, in the character-building period of the child, worth a month of time spent with Latin authors or algebraic equations. There must not be anything to shut out of the life of an adolescent son or daughter the companionship, the close intimacy, of father and mother. As long as under the home-roof, parents and children belong together, and what God has joined no school, no teacher, must put sunder.

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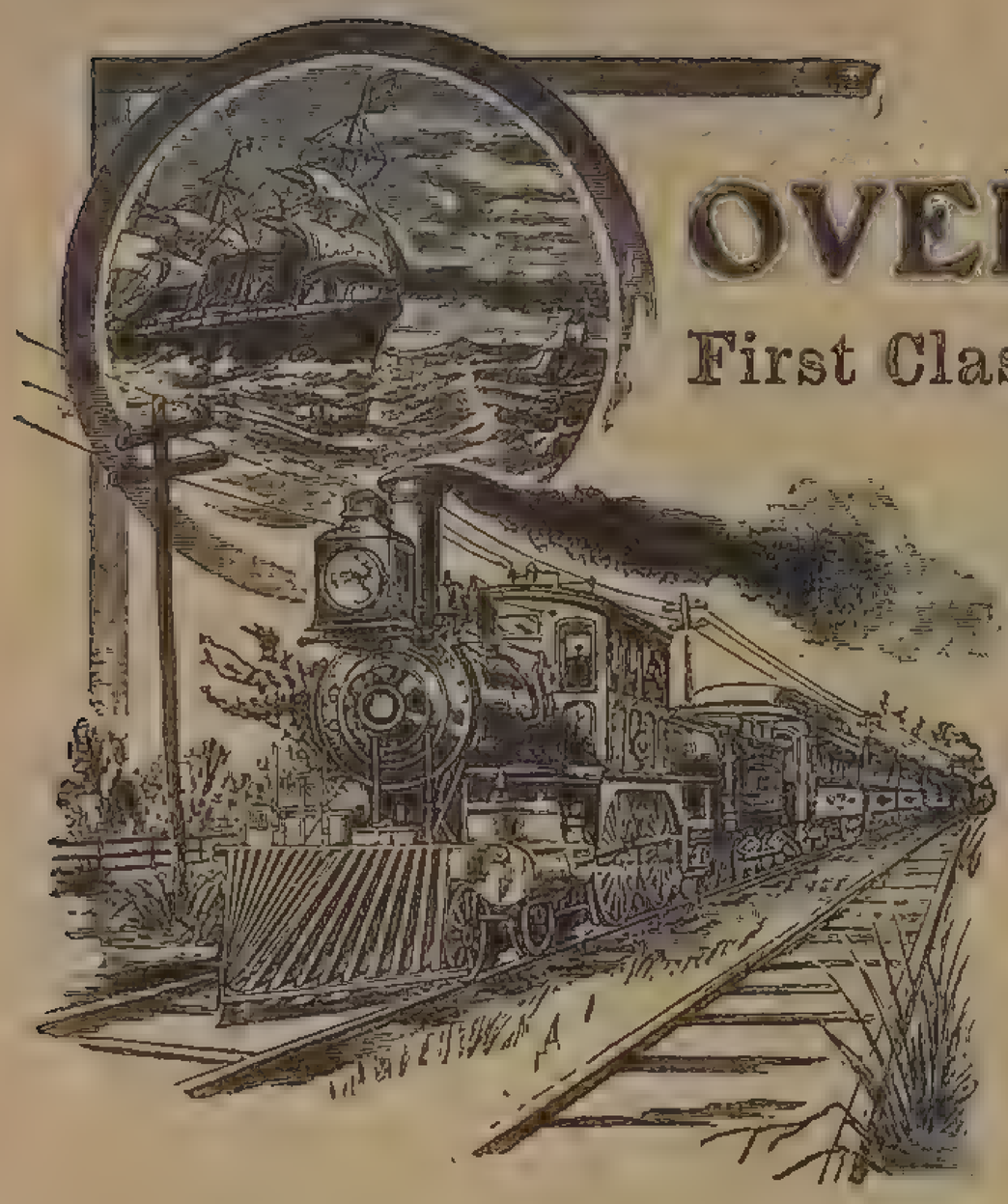
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By Rabbi ISAAC LANDMAN

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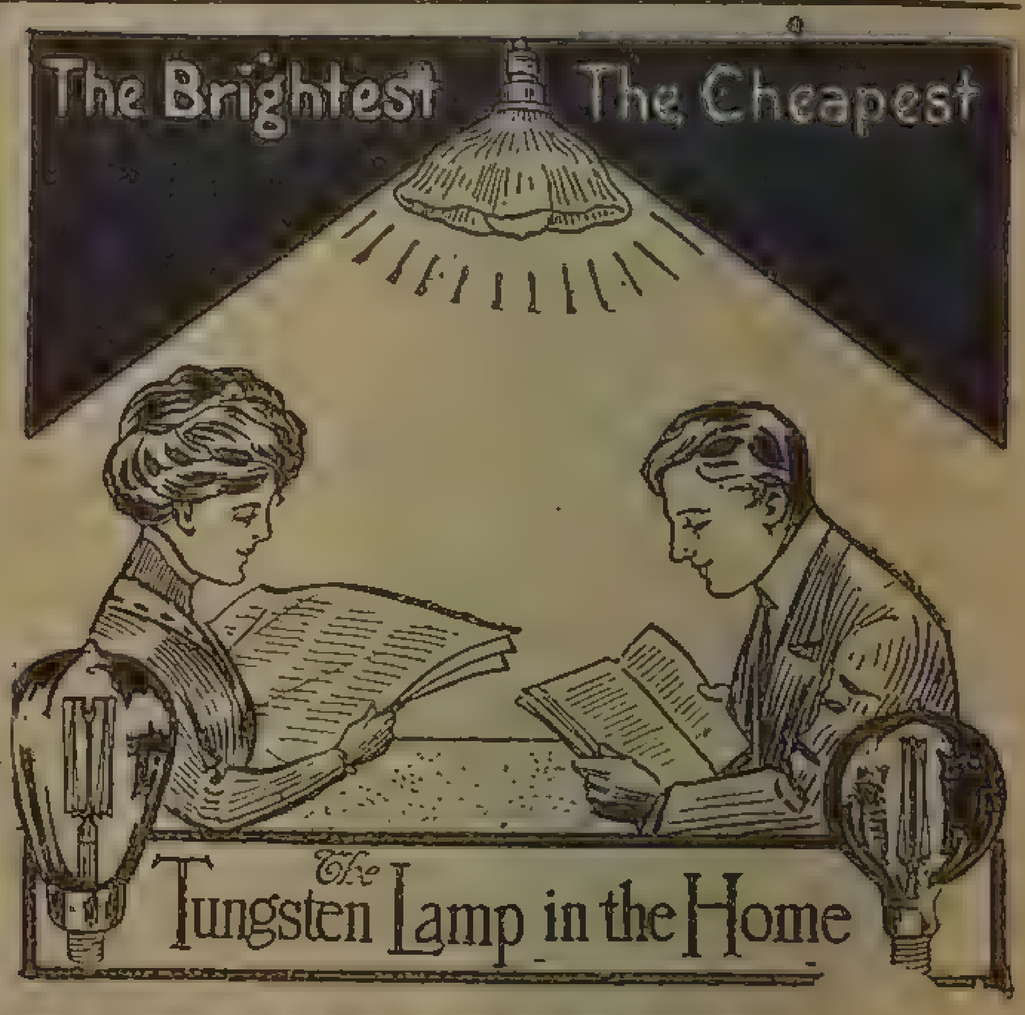
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Philadelphia, December 3rd, 1911.

The Doctrine of The Fall of Man,

Logically and physiologically, all the grievous wrongs that have been perpetrated upon the Jews since the beginning of the Common Era may be traced to the religious zeal that resulted from the misunderstanding or wilful misinterpretation of Jewish Scriptures. These may, in turn, be traced to what Doctor Jowett, in his *Commentary on the Epistle to the Romans,* designates as "the little cloud, no bigger than a man's hand" that "has covered the heavens"—the doctrine of the Fall of Man.

and misinterpretation of Jewish Scriptures.

For, had it not been, to quote Doctor Jowett further, for the "two passages in St. Paul, at most, and those of uncertain interpretation," on which "the slender foundation in the New Testament for the doctrine of Adam's sin" is built and is "being imputed to his posterity," there would have been no call for a vicarious atonement and no need of a mediating son of God. Had not the early Christian theologians been forced to find some doctrine to offset this idea of original sin, foreign to the mode of thought of both Jews and non-Jews of that day, Jesus would have held his place in Jewish history as the gentle teacher and noble martyr, with the other teachers and martyrs of his people, and there would have been no misunderstanding or misinterpretation of Jewish Scriptures.

Basic differences in Jewish and Christian Conceptions of Righteousness.

Now, the antithesis of sin is righteousness. The Jews of the early centuries of the Common Era had their conception of righteousness as developed in the Hebrew Bible and as it was being interpreted in the schools by the Rabbis. The Christian theologians, however, had to develop a conception of their own, based on the theory of the Fall. Paul had already abrogated Jewish law for the non-Jew; some means, therefore, of attaining to righteousness, for a humanity hopelessly and helplessly steeped in sin, other than the Law, had to be discovered and promulgated.

How the Christian Conception developed,

But, first of all, the idea of the Fall itself had to be substantiated. The Old Testament afforded little help, for, with the exception of the third chapter of Genesis, the story of Adam's sin is nowhere mentioned again. It is never referred to by any one and is never used anywhere to explain anything. The New Testament afforded no better help, excepting the two passages of uncertain interpretation in *The Epistle to the Romans,* commented on by Doctor Jowett. But faith in Jesus was the be-all and cure-all of the new theology. Faith, therefore—simple, unquestioning, absolute faith—was promulgated as the means for counter-balancing the doctrine of original sin.

and why it became *negative*.

Jewish Law having been abrogated, righteousness could not be achieved through deeds. Faith having been substituted for the law, righteousness could be achieved only through grace, as a gift of God. To establish, on sound authority, both the doctrine of Original Sin and the dogma of Righteousness through Faith, it was necessary to search the scriptures; and search them these early theologians did, with an eye

to turning every biblical story and character to their purposes. The result was the reading into the Hebrew Bible and the grounding into the Christian religion a negative conception of righteousness.

The Jewish Conception, from the Prophets on, always was *positive.*

The Jewish conception of righteousness, beginning with prophetic literature, has always been, as it is today, decidedly positive. The story of Adam's sin, in the third chapter of Genesis, all Bible critics agree, belongs, as do all the first eleven chapters of that book, to post-exilic times. It is the Hebrew version of the Babylonian myth, brought back by the Jews from the Babylonian exile, that attempts to explain the problem of sin and suffering. In Jewish literature preceding the Babylonian exile, the Garden of Eden and the Fall, in its theological sense, are nowhere even alluded to.

Jewish interpretation of the story of "The Fall,"

The Fall of Man, it is true, is mentioned in the late Apocrypha and in the pseudepigraphic literature of Judæo-Christian writing; but these were set aside by the Rabbis as being un-Jewish in conception and interpretation, when they were excluded from the Bible canon. The speculations on Adam's sin in the Talmud influenced, no doubt, by contemporary Christian propaganda that led to discussion on the subject in the schools, point to grievous consequences that resulted to Adam and to all men, principally that all men were then doomed to die. The Rabbis say that when Adam became aware of the result of his sin, he desired to end reproduction of the race, then and there. He changed his mind, however, when he learned that the evil consequences he had wrought could be overcome through the *Torah,* the Law.

does not affect the attitude toward a positive righteousness,

When we recall that three times the Talmud states that the *Torah* was offered to all the nations in turn, and that it was rejected by them until Israel accepted it; when we remember how clearly the Rabbis emphasize that truly pious and righteous men and women, like the Patriarchs, Moses, Aaron, Miriam, actually did overcome the consequences of Adam's sin and did not die the death of other mortals, but passed into eternity through God's kiss, we can understand how our ancient teachers rejected any such negative doctrine as righteousness through grace, and insisted upon the old doctrine of a positive righteousness through deed.

and modern investigation into man's origins strengthens it.

The modern Jew, as a matter of course, follows the traditions of the Rabbis. He opposes to the conception of "original sin," the conception of "original virtue." He denies that "there is in man a natural tendency to sin" and affirms that "there is in man a natural tendency to virtue."* He accepts, with rejoicing, the results of present-day investigation into man's physical and spiritual origins, which indicates that, instead of falling from an original beatific condition of moral purity and ethical perfection, man has ascended from a condition of unmoral degradation and ethical imperfection, and is ascending, constantly and hopefully. The major premise, therefore, on which the Jewish conception of righteousness rests is not that man is born steeped in sin and that he is cursed through Adam, but that man is born pure and innocent and is blessed in and through himself.

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*See S. Levy's *Original Virtue and Other Short Stories.* Longmans, Green & Co., London, 1907.

Early Christian Propagandists could not find this ideal in the Bible:

This ideal of righteousness was, of course, not conceived in a day. It resulted from a slow process of development through centuries of religious thought and philosophic speculation. Accordingly, it is not surprising that early Christian propagandists could not find it in the Hebrew Bible. In fact, they did not look for it; they sought from the opposite point of view. But that in this day of free and scientific Bible research and criticism, of careful and fearless study in comparative religion and religious origins, of systematic striving for the truth against all costs, to find so capable and authoritative a scholar as Prof. R. H. Kennett, falling into the same error, is, to say the least, somewhat blameworthy.

modern students, however, should interpret Hebrew ideals properly.

Professor Kennett lectured before the biblical students at Girton College, Cambridge, in a course on *Early Ideals of Righteousness*. To him was assigned the task of dealing with the Hebrews. A careful study of his lecture * shows that he approaches the Hebrew Bible from the point of view of the early Christian propagandists, and, therefore, the professor does an injustice to the Jews and Judaism, and especially to the biblical students of Cambridge University and to the readers of his printed discourse, in that he searched the Hebrew scriptures to substantiate a Christian idea, and not to fathom the truth of the Jewish idea.

Prof. Kennett approaches the Bible with a pre-conceived Christian notion of righteousness

Starting with the New Testament belief that the Old Testament law is a form of bondage, and that Christian believers are emancipated from its yoke, he

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* *Early Ideals of Righteousness.* T. & T. Clark, Edinburgh, 1910.

concludes with what is almost a prayer of thanksgiving, that "we are no more under the law, but under grace." In other words, he approaches his task, confirmed in the belief that righteousness is not achieved through deeds, as in the Old Testament teachings, but that it is received as a gracious gift from God, as in the New Testament teachings. No wonder, then, that his effort proves to be a mere substantiation of his pre-conceived notion of righteousness, that he dwells at length upon the crudest conception of this ideal in the earliest days of Jewish history, and misunderstands entirely the prophetic contribution to its progressive development.

It is true that the earliest Hebrew conceptions were crude.

It is true that the earliest conceptions were crude and incapable of measuring up to modern standards. It would have been a miracle had they been otherwise. In the days of the Wilderness, of the Judges, of the early Kings, righteousness, socially speaking, meant "not guilty of sin," and, religiously speaking, righteousness meant "not guilty of ritualistic neglect." A sinner was conceived as one who stood in the position of a criminal, and a righteous man as one who had been declared not guilty; the sinner returns to a state of righteousness as soon as he has expiated his sin before God. So far, Professor Kennett is correct. When he approaches the Prophets, however, he falls into the same old rut of misunderstanding and misinterpretation.

Despite the Prophets' teaching to the contrary, Prof. Kennett denies

Despite the Prophets' oft-repeated cry for social and national righteousness and their strenuous warnings that only by being altogether just and righteous can the people hope to live and prosper in their lands, Pro-

fessor Kennett denies an ethical concept to the ideal and states that "the word 'righteousness' is not employed in any ethical sense" by the Prophets. Despite Hosea's dragging into public view his unfortunate love for his wife, to draw from it the new thought of love and forgiveness, Professor Kennett says "there is little or no idea in the Hebrew Bible, of such a thing as the *sentiment* of forgiveness existing together with the consequences of sin." Despite the clear and unmistakable statement of Jeremiah, often repeated in prophetic passages, that God is a righteous Judge who *tries heart and mind,* Professor Kennett denies motive to the Hebrew conception of righteousness, and says that "the Hebrews never got over the idea that God requites what is actually done, rather than what the heart desired to do."

"ethical sense," "forgiveness" and "motive" to their idea of righteousness.

Yet the very root of the Hebrew word for righteousness (Zedakah) conveys a moral intent and an ethical import, for it means "normal," "fit." There is not a modern Bible student who will deny that the Prophet Amos was the first preacher of social justice and national righteousness, not for Israel alone, but for the contemporary nations as well. With the Prophet Hosea this Hebrew conception goes a step further. Amos's demand is no longer sufficient. Kindness, mercy, love, must temper the administration of justice and the practice of righteousness.

The teachings of Amos and Hosea;

The first Isaiah particularizes from the general fundamentals laid down by his predecessors. Righteousness lies in pleading the cause of the widow, in caring for the fatherless, in relieving the needy and the oppressed. In Jeremiah and the post-exilic Prophets

of Isaiah, Jeremiah and the post-exilic Prophets;

we find the added idea of individual responsibility. Further, "God is our righteousness"—righteousness and religion become synonymous. Religion, however, demands not only that we love mercy and walk humbly with God, but that we deal righteously with our fellowmen. The righteous man, therefore, is not he who simply shuns wrongdoing, but he who is active in rightdoing. There is nothing negative in such a conception. Righteousness is a positive idea. To be righteous is to strive for righteousness through deeds.

of the Rabbis and modern Jewish teachers.

The ancient Rabbis develop this conception further with two distinct contributions—the idea of motive, or intent, that precedes a righteous action, and the idea that righteousness is unsectarian and universal. Present-day Jewish teachers, in line with this development, offer the Jewish conception of righteousness as a practicable system of morals and ethics for the conduct of all men.

The ancient Rabbis lay special stress on the motives behind a deed.

Dealing with the prophetic teaching of individual responsibility, the Rabbis deduce the conception of *free will,* and, from it, man's *choice* of action in attaining righteousness. A man's actions, say they, form the important element in the scheme of his salvation; and further, he is righteous who succeeds in combating and conquering his evil inclinations. From the idea of *choice,* and the Prophetic teaching that God tries the hearts and minds of men, the Rabbis proceed to the development of the idea of *motive.* Contrary to the pessimist who says that "hell is paved with good intentions," the ancient Jewish teachers assert that as long as a man starts to perform an act from motives or intentions that are righteous, no matter if these

motives or intentions fail, his act is accounted to him as righteousness. They even account a good deed as righteousness to an evildoer, no matter what the motive or intent behind the deed.

They do not confine righteousness to a limited group or sect.

Dealing with the Christian teaching of the Fall of Man, a notion of which the Prophets were in total ignorance, the Rabbis can not conceive that righteousness is limited to any single group or creed or sect, to the exclusion of all other men. Although they say that the Torah—the commandments for righteous living through which the consequences of the Fall can be overcome—was rejected by all peoples except Israel, yet they do not shut out all peoples other than Israel from the paths and reward of righteousness. They say distinctly that the righteous among all peoples have a share in the world to come, thus emphasizing the universality of righteousness and the unity of the human race through righteousness.

They answer the question: "Why do the righteous suffer?"

Nor do the Rabbis ignore the problem of the suffering of the righteous. Jeremiah, some of the Psalms, and the Book of Job touch upon the question, but nowhere is it answered satisfactorily. Job waves aside the arguments of his friends that sin and suffering are cause and effect. There is no doubt that they are; but Job, himself, had not sinned. He was positively righteous, yet he suffered. The Rabbis make reply that the perfectly righteous never do suffer. When suffering comes to them, then are they no longer perfect in their righteousness, and it is a test by, or a warning from, God. The non-perfect suffer because of their own sins or because of the sins of others.

Just as careful, however, are the Rabbis to empha-

But do not neglect to point out the accruing benefits of righteousness.

size the other side of the question. As sin brings suffering, so righteousness spares and wards off suffering. The effects of evil, according to the Second Commandment, descend to the fourth generation of the evildoer, but the benefits of righteousness the Jewish conception vouchsafes to the thousandth generation—with this proviso added by the Rabbis, that when a man has reached his majority and becomes responsible for his own actions these benefits cease, their continuance depending entirely upon the righteousness or wickedness of his own actions.

The modern Jew offers his Conception of Righteousness as a practicable system of moral and ethical conduct for all men.

Building upon so wonderfully broad and liberal a foundation, the modern Jew lays special stress upon the scientific proofs of man's ascending toward ethical and moral perfection, an idea that always has been implied in the strictly Jewish interpretation of the origin of man. The modern Jew believes that his conception of righteousness is a practicable system of conduct for. individuals and nations, both in their social and ethical relationship. It is as universal as the Jewish conception of God is universal. It is based on no particular creed or dogma. It is limited to no single race or nation. To achieve it there is needed no external agent, human or divine. It finds its root in the "normal" man who is born free of sin and is "fit" to live righteously. It finds its being in man's natural inclination toward the good and in his special endowments for conquering his inclination toward the evil. It will find its realization when every man's acts will be motived by righteousness and its final fulfillment when all men shall stand before God exalted in righteousness.

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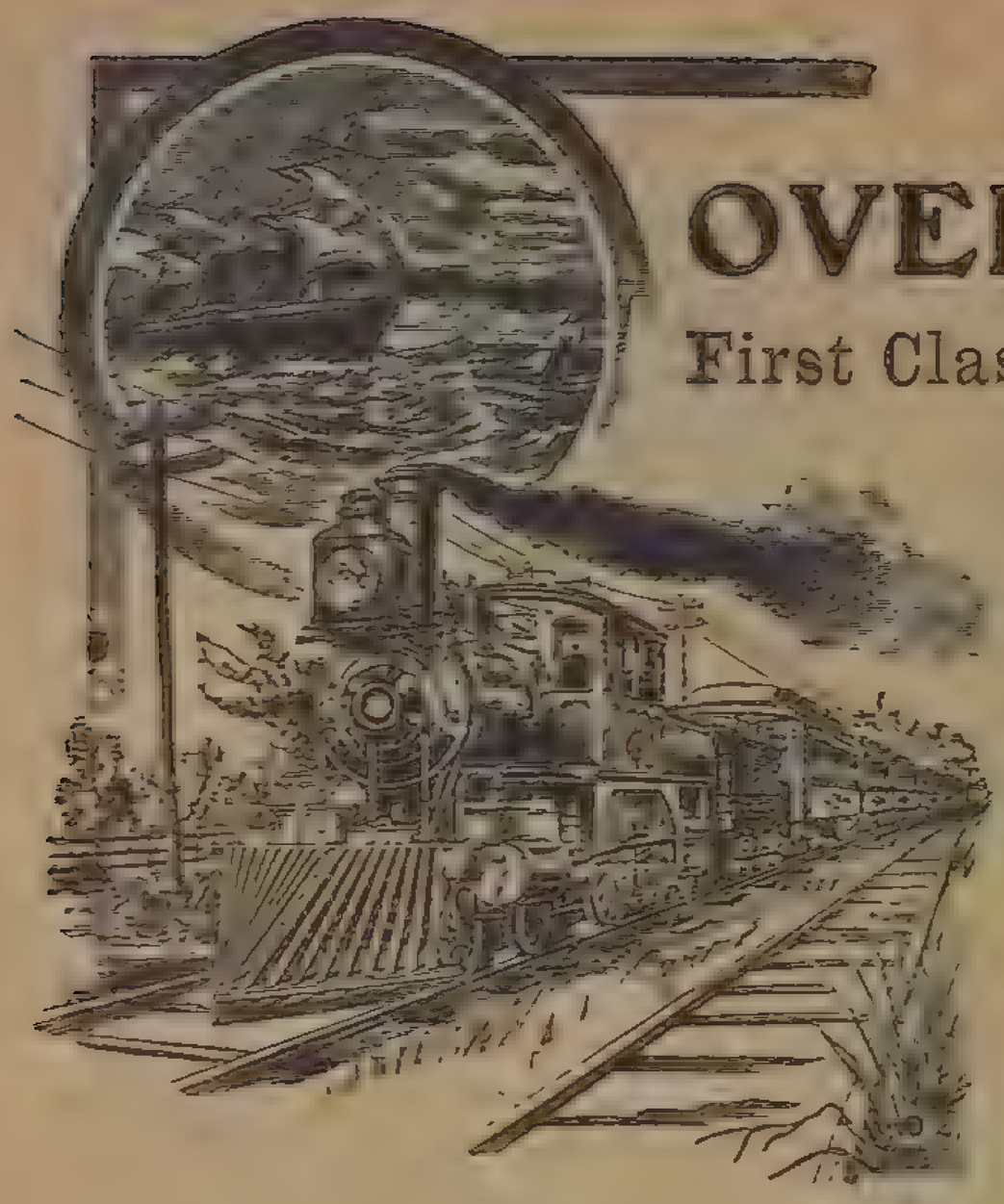
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The Parting of Ways between the United States and Russia.

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The Parting of Ways between the United States and Russia.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 10th, 1911.

Who that has heard or read of Russia's treatment of American citizens of the Jewish faith has not, time and again exclaimed, as the Psalmist did in olden days, "How long yet, O Lord!" "How long yet, O Lord!" will Russia arrogate to herself the right to interpret as she pleases a treaty solemnly entered into by herself and the United States, the right to admit to her realm those of our citizenship whose religion is acceptable to her, and to reject those whose faith does not meet with her approval? How long yet will a country like Russia, in which barbarities are perpetrated that put humanity to shame, a country that constantly raises the question whether she is entitled to a seat in the family of civilized nations,—how long yet will such a country as that be privileged to insult a great Nation like ours? How long yet will she be allowed to violate the fundamental principle on which our Nation rests: The Equality of all our Citizens, irrespective of religious creed or place of birth?

How long will Russia insult American Jews?

The answer to these questions is not so difficult as to require a special revelation from on high, or the wisdom of some wondrously erudite scholar or statesman. Any one who has within him the true American spirit, any one who knows the story of our fathers' deeds of daring and suffering in founding a Nation in which Liberty of Conscience is, and shall be, the boon of

As long as the United States will permit it.

every citizen, any one who knows this knows also the answer to our questions. Russia will continue her discriminating policy just as long as the United States will continue to permit her to insult two millions and more of our people; just as long as our Nation will continue to look unmoved upon invidious distinctions being made between her citizens, by another country, contrary to the letter and spirit of the treaty between them, and in despite of our Constitution; just as long as our inactivity will encourage the insulting country into believing that either our Nation is unable to prevent it, or, if able, does not think it worth the trouble to bother herself about it.

That you may the better understand the insult that is offered by Russia not only to American citizens of the Jewish faith but also to all of the United States, let me give you this illustration. Imagine a compact of friendship being solemnly made between two families, the terms of the compact being that all the members of both these families shall be heartily welcome in each others' homes. Imagine that, while one of these families faithfully complies with this compact, makes heartily welcome every member of the other family, the head of the latter says: "This one or that one of the other family may enter my home, but this one and that one may not, because they hold beliefs which I do not like." Who that has a grain of honor and a particle of courage in his moral and physical being would not denounce as base and cowardly the head of the family, some of whose children are thus discriminated against and for no offense, if he do not terminate the compact at once, and refuse to hold further intercourse with the offender.

Similar insult between friends would be resented.

Of such a nature has been the compact between the United States and Russia. In such a manner has Russia discriminated against citizens of the United States, and for just such an absurd reason as this. But such has not been the dignified course

The United States swallows the insult.

the United States has taken. For fully two score years our country has borne the insult unresented. Instead of making an unqualified demand that our Constitution be respected, that the treaty be either kept inviolate or terminated, the heads of our Nation have contented themselves with remonstrances, have even humbled themselves into petitioning the Czar to treat American citizens alike when abroad, whatever their belief, as they are treated alike when they are at home. But Russia has refused to listen to reason and to entreaty. And the United States has swallowed the insult.

The treaty compact between the United States and Russia, formed in the year 1832, expressly states that the citizens of both these countries shall have the liberty to enter and sojourn in all parts of each others' lands, and shall enjoy the same rights and privileges which natives enjoy, as long as they submit to the laws of the land of their host. From the day of our entering into this covenant its conditions have been sacredly complied with by us. No Russian subject has ever been disbarred from entering our country, and from enjoying its privileges, unless it was proved that he was a criminal, or diseased, or likely to become a charge on our people. Russia alone, of all the nations with whom we stand in treaty relationship, has, for more than forty years, persistently violated this compact by barring her doors to American citizens of the Jewish and other faiths.

Treaty demands equal treatment of all citizens.

Russia's course admits of but one construction, either she classes the American Jew with criminals—something she has never done, or she holds that American Jews whom she has admitted have bred troubles within her borders—something she has never claimed, or she does not regard the American Jew as an American citizen—something she has never dared to say, or she regards it her right to interpret the treaty as she pleases,

Russia's violation of treaty admits of but one construction.

to admit whom she desires, and to disbar whom she dislikes—a position she has taken since 1865, and in the face of the strongest kind of protests by such eminent Secretaries of State as Blaine, Frelinghuysen, Bayard, Olney and Hay.

Such an interpretation of a treaty which does not admit of the slightest possibility of misunderstanding, is wholly unwarranted by the laws of civilized nations. We can recognize in it nothing but a display of Dark-Age or Mediaeval fanaticism, which an enlightened Nation like ours is not only duty-bound not to tolerate, but is even obliged by its history, laws and institutions emphatically to resent.

Such construction wholly unwarranted.

In taking this position, I am not in the least influenced by the consciousness that the insult offered has been directed especially against people of my faith. I have before this, from this and other pulpits and platforms, by word of mouth and word of pen, appealed for justice to Boer, Armenian and Irishman as strongly as I have ever appealed for the Jew. Justice to me is broader than nationality and wider than faith. It is coextensive with the whole human family. If in my power, I would extend over every one suffering from injustice the shield of my nationality, the mantle of my faith. The stand I take for the American Jew I would take for the American citizen of Polish or Finnish nativity or extraction if Russia were to bar him from her territory. In fact, in appealing for the American Jew, I am at the same time appealing for the American Baptist, the American Roman Catholic, the American Salvationist, for American citizens of these respective faiths have been treated at the Russian border as the American Jew has been dealt with.

Not a Jewish but an American question.

What, if some new nation were to apply to-morrow for treaty-relationship between itself and our Nation, and were to

stipulate that one of the conditions of the treaty proposed be the exclusion from its borders of every American citizen of a particular faith? Would not our Government end at once all further negotiations in the matter? Would it not even consider such a stipulation an insult to our Constitution and laws, to our history and traditions? What, if Russia had included such a stipulation when it negotiated its treaty with us, nearly four score years ago, would our Government have considered it even for one moment? Is a discriminating stipulation offensive only when written into a proposed treaty, and not when practiced contrary to the written agreement? Does not such a discriminating practice constitute a far greater offense because, besides the intolerance which it displays, it stands for a deliberate breach of faith, for a premeditated violation of a sacred treaty obligation?

Would not be sanctioned in a new treaty.

While one nation has the right to make whatever stipulation it pleases agreeable to the nation with which it desires to enter into treaty relationship, it has not the right to make one kind of stipulation before the agreement is made, and to practice a different kind after the treaty has been enacted, or to construe parts of it as it sees fit, and in a manner wholly opposed not only to the letter and spirit of the treaty itself, but also to the laws and history of the nation with which it made the treaty. While Russia has the right to break the treaty by breaking its articles of agreement, she has not the right to violate the stipulations made in her treaty with the United States, and still continue in treaty relationship with us. She has not the right to say, to quote an old Latin author, "*Hoc volo, sic jubeo, sit pro ratione voluntas,*" "*Thus I wish it, thus I command it, my will must stand in the place of reason,*" stipulation or no stipulation, treaty or no treaty. If she takes that right, then it becomes our duty to say: "Either you continue your compact

Violation of treaty is bid for its termination.

with us by observing the letter and spirit of its every stipulation, or our treaty relationship is at an end, and you go your way, and we shall go ours."

How American citizens are barred.

When Russia first commenced violating her treaty with us, in the manner already spoken of, little heed was paid to it by our people. At that time, as now, Jewish people were glad to get out of Russia, and few desired to return. But of late years quite a number of American citizens of the Jewish faith, of Russian birth, or their American-born children, have felt a desire to revisit their birthplace or the land of their ancestry. Other citizens of the Jewish faith, either native Americans or naturalized citizens, hailing from other European countries, have desired to enter Russia either as tourists, or for purposes of investigation. Both these classes have felt their American citizenship outraged when, upon presenting their passports to Russian Consuls for the required *visé*, they were told that notwithstanding the treaty between the two countries guaranteed the right of entry and sojourn, being of the Jewish faith they could not be admitted.

My own experience.

Of the latter of these two classes I, myself, was one. In the summer of 1894 I proposed visiting Russia for the purpose of proposing to the Czar's government a plan that might end or lessen the terrible persecution of Jews in that realm. The plan intended was a removal of the persecuted Jews to unoccupied lands in the interior, there to be colonized on farms, and to be maintained, until self-supporting, by their correligionists of other parts of the world.

Our Government appealed for me in vain.

Learning that, because a Jew, I would not be admitted into Russia, I secured the interest of Congressmen Isidor Raynor and Isidor Straus, the former now Senator of Maryland, and, accompanied by them, conferred with President Cleveland and Secretary Gresham.

Both of these latter heartily endorsed my plan and resolved to intervene. The Russian Minister at Washington declaring his powerlessness to *visé* my passport, our Secretary of State cabled to the American Minister at St. Petersburg, Mr. Andrew D. White, to obtain the desired permission from the foreign office. Notwithstanding our Minister's strenuous effort, he was obliged to cable to our Government these words: "*Russian Government deeply regrets its inability to accede to request in behalf of the Reverend Jewish divine.*"

The injustice of the reply strengthened my purpose to enter Russia, if only to make a test case of my citizenship rights. A large part of the American press vigorously endorsed my determination. A bill was introduced in Congress to the effect that the treaty between the two countries be terminated, if an American citizen be denied admission into Russia by reason of his religion. In the height of the agitation I departed for Russia, knocked at the gates of St. Petersburg—and was admitted. Russia had evidently come to the conclusion that it was better policy to admit me than to allow the agitation and indignation to continue in our country.

Forced Russia to respect my citizenship-rights.

And this she did in despite of her cable that she deeply regretted her inability to accede to our government's request in my behalf, showing that. When her "*non possumus*" (*we are unable*) cable failed of its desired effect, failed to scare away an American citizen to whom his citizenship rights had a real meaning, and whose stand was backed by the outraged sentiment of a large part of the American people, she clearly recognized that there was no other course for her to pursue than either to comply with her treaty with the United States or be prepared for an agitation that might result in its termination. She endeavored to cover her predicament, however, by causing the Associated Press agent of St. Petersburg to cable to the newspapers of the

Russia afraid of treaty termination.

United States that I was admitted because I had rendered valuable services in the raising of the two shiploads of food which Philadelphia had sent, a year or two previously, to the famine-stricken of Russia, although I had done no more than a dozen others had done.

Her continued violation of her treaty with us, her continued refusal to *visé* passports when presented by American citizens of certain faiths, have made of our long-suffering patience a farce, have at last made it our imperative duty to demand that our Nation offer unto Russia a final alternative of either complying with her treaty with us or having it terminated.

Our indifference responsible for Russia's insolence, said Tolstoi.

As Russia yielded, when under moral pressure, to the rights of an individual American citizen, she will yield much more readily when such pressure is put upon her by our whole Nation, for she knows only too well that she has not a particle of right on her side, and that she could not have done what she did, and as long as she did, if the American people had not shown such unequalled patience, if they had long since insisted upon their rights.

And it was all this and more that Count Tolstoi said to me when discussing this subject while walking with him in his garden, at his home, at *Yasnaya Polyana*. "If the Russian government felt that the United States was ready to break her treaty with us, she would be more than ready to keep its every stipulation. But she doubts your sincerity, and I doubt it myself," added the venerable Count, "I fear," said he, "modern Yankee greed in your country is fast taking the place of former-day regard for the sacred principles on which your fathers, amid great sacrifices and sufferings, founded your Commonwealth. The fear that some shippers and traders might be the financial losers by the treaty being abrogated outweighs with you sacred regard for sacred principle." Recent reported utterances on the part of Mr. Rockhill, our

former Ambassador to Russia, and on the part of Mr. John Hays Hammond, the latter counselling America's submission to Russian injustice so that certain financial schemes of his might prosper all the better, prove only too well the truth of Count Tolstoi's contention.

And as Count Tolstoi recognized that a termination of our passport trouble with Russia lies in our readiness to terminate the treaty, if Russia refuses to honor its stipulations, so did the lamented Mr. John Hay, when Secretary of State in Mr. Roosevelt's cabinet, recognize that Russia's readiness to comply with her treaty with us depends wholly on such a public demand for it as will give her no other choice than doing what she must do, if she would continue in treaty relationship with us. "Agitate," said he to a Committee of the *Union of American Hebrew Congregations*, that waited upon him with regard to the passport question, "agitate," said he, "so long and so determinedly, until the outraged sentiment of the American People will compel this old and vexing question to be settled finally and settled right."

Agitation our remedy, said John Hay.

We have begun following his advice in real earnest, and with a determination to settle this vexatious passport question finally and to settle it aright. Behind our agitation is the approving sentiment of the foremost men of our Republic. In our national Senate and House bills have been introduced by distinguished members of Congress demanding either that Russia honor passports when presented by American citizens, or that the United States terminate the treaty. Two-thirds of their fellow-members in Congress, governors of a dozen states, mayors of a hundred cities, men of light and leading in every walk of life, have already pledged their fullest support, and some of the foremost of them have begun to take active part in the propaganda.

Has commenced in real earnest.

The American people have begun to recognize in Russia's continued disregard of our protests a belief on her part that the United States is unable to stay her hands. If such her belief, she will be of a different mind before long. No longer will the American people content themselves with mere empty promises or diplomatic delays. No longer will the American people satisfy themselves with mere looking to others for a remedy which they can easily apply themselves. The American people have begun to feel that those are unworthy of their rights who have not the courage to defend them. Being in the right, our cause is mighty; being in the wrong, Russia is hopelessly weak. As Herder said: "*Gesetzlose Gewalt ist die furchtbarste Schwäche*" (lawless power is the most terrible of weaknesses) Russia must either be in the right with us or go her wrong way without us.

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Judaism, Yesterday, To-Day, To-Morrow

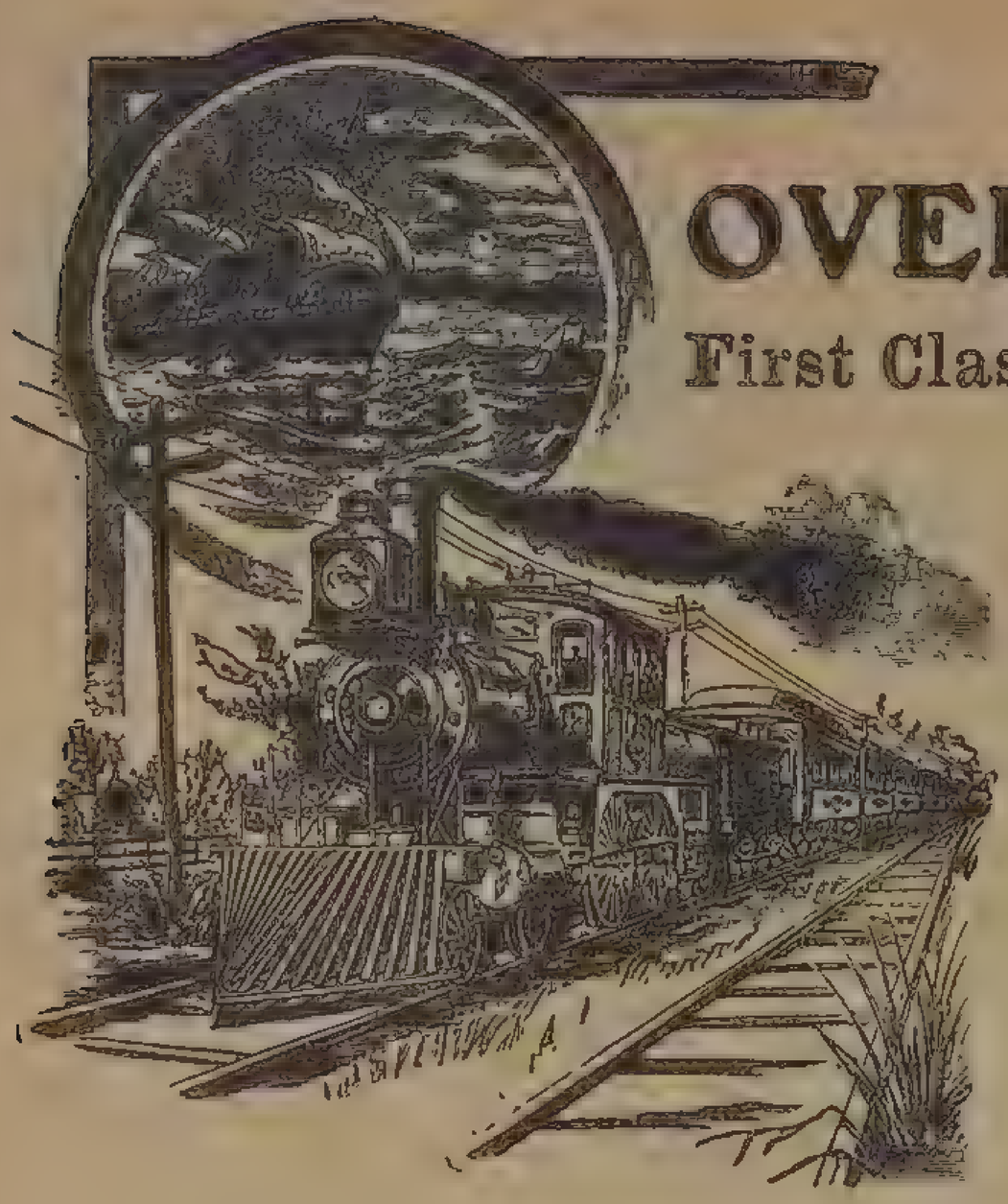
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President Council of Jewish Women

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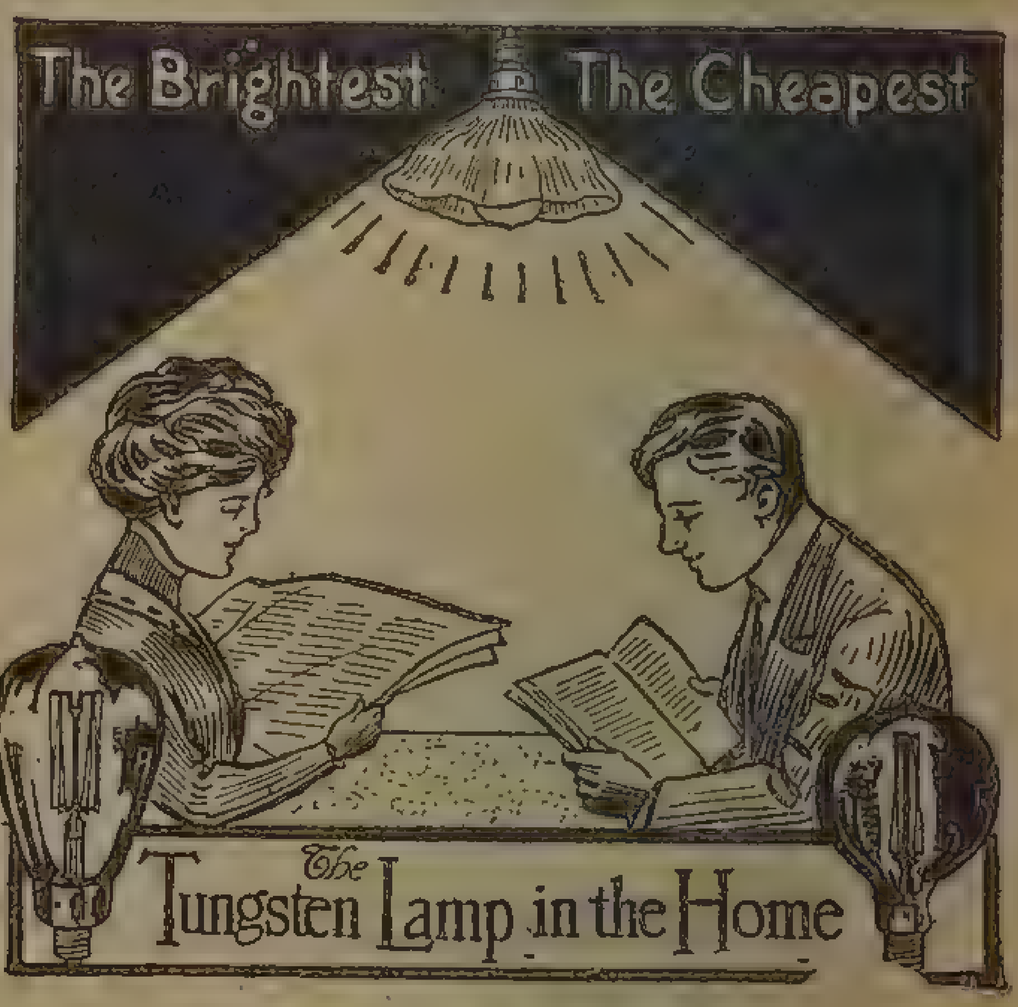
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Judaism, Yesterday, To-Day, To-Morrow.

A Discourse, at Temple Keneseth Israel,

BY

MARION L. MISCH,
President Council of Jewish Women.

Philadelphia, December 17th, 1911.

Tuesday evening I told you that we plume ourselves too much upon our past, that we must live more in and for the present, that we must be judged by what we are and not by what our ancestors were. But to live our lives intelligently, we must have a proper perspective of the forces which combined to make us what we are to-day. We are not to live wholly upon the glory of the past, but we are to be thereby stimulated to make our present worth while, and we must possess an intelligent knowledge of the early influences which have molded the Judaism of to-day. I will, therefore, make a rapid résumé of matters which are naturally known to us all, but of which it is well, from time to time, to remind ourselves.

Our neighbors are often at a loss what to name us. When they speak in contempt they call us Jews, when they are friendly they call us, erroneously, Hebrews or Israelites. "Hebrew" is derived from the preposition "eber," meaning "beyond" or "across," and meant for the Palestinians, the people from across the Jordan. Abram, Gen. XIX, 13, was called Abram, the Hebrew, meaning Abram, the man of the region beyond, and the name was also used by the Egyptians in speaking of the Israelites, the Jews being known nationally as Israelites and racially as Hebrews.

Israelites were the members of the Northern Confederacy which flourished before the Babylonian Exile, 444 B. C. E. In the Post-Exilic period, with nationality lost, all took the name of the Southern Confederacy, Judah, and all were called equally Jews, while the name Judaism we owe to the Greeks,

who thus named, in contrast to Hellenism, the religion which, before that, was simply "the religion of the Jews!"

We have no longer a nation of Israel, we no longer wish to be considered a "People from beyond"; hence, to-day we are Jews, rather than Hebrews or Israelites, and we glory in the name.

The loss of nationality, followed by the Roman Exile when Hadrian ploughed up Jerusalem and replaced the Temple of Solomon by a Temple to Jupiter, made of the Jews solely a religious community. Judaism became the religion of a people, not of a State, and the Jews became a Church, and were no longer a nation, but it was a Church without a home. Christianity had its Rome, Islam its Mecca—it was the God-given power in Judaism which held its adherents together when Jerusalem, *its* center had been wrested from them.

But even with its loss of nationality, Judaism retained its entire code of laws, so that those who believe that not one precept ever given can be neglected, still have in their observance many national laws. Legislation and religion were so closely interwoven in the early life of the Jews that modern commentators are prone to look upon our early faith as a system of laws, a religious legislation rather than a religion. But it was ever a religion close to the hearts of the people, a practical religion which regulated every action, and yet a religion of the home; a religion preaching love of God and love of one's neighbor. It has changed and developed as the world has changed and developed. From the early days of polydeism and polydemonism, before it had emerged into the bright light of monotheism, down to the present day, it has been imperceptibly influenced by its surroundings. Though it proclaimed the Unity of God, it was influenced in external form by Canaan, Babylonia, Persia and Greece, just as to-day it is influenced by modern thought. It has never been a stagnant religion nor a unit in religious observance. The Judaism of the Patriarchs and Prophets was different from that which followed the Exile; the Ashkenazic ritual of Germany differed from the Sephardic ritual of Spain; and to-day we have the traditional Judaism which holds binding every Levitical precept, and the Judaism which differentiates between the un-

changeable laws given at Mt. Sinai and the laws of the period—between the religious and the national laws.

As soon as man came into being he realized the existence of a higher power, and strove to interpret and know that power. In his early stages his primitive mind could conceive of this power only as a larger, sterner, more powerful man, so he made God in his own image. Later, when through his own folly, pain and grief came to him, he thought there must be evil spirits coequal in power, and he made images whose ugliness seemed to typify their malice. Later the sun, moon, stars, the various elements all became objects of his worship. Every natural manifestation, flood, pestilence, famine was to him the work of some pitiless evil spirit, and conversely good harvests, happiness and prosperity were to him the work of the good spirit. Between the good and evil spirits he imagined a constant warfare and prayed to both so as to offend neither.

It was no light task to bring the idea of an invisible God to such idolatrous nations whose child-like natures required the concrete wood and stone, and to assert in an age of tribal gods that this invisible God was the God of all the world, the Creator of all, and that all must worship Him. To Him they ascribed His attributes—His Unity, His Universality, His Omnipotence, His Omnipresence, His Omniscience, His Incorporeality. Because of His other attributes, the Jew forsook idolatry—because of His Incorporeality he could not in later years become a Trinitarian for he could not conceive of God as clothed in a human form.

The Rabbis have many legends of Abraham and the ways in which the knowledge of the one God came to him, so that he spurned the idols of his father and cast aside the elements and other gods worshipped by his neighbors. The Abrahamic covenant bound him and his to bring this knowledge to the world, and the later Sinaitic covenant bound Israel still more strongly together for all time, making of it that wonder of the nations, a people united though scattered, a unit though without the binding tie of nationality or of central church.

Misapprehensions have arisen among superficial students of Judaism who claim that what they call the Old Testament teaches a God of Justice, while the book they call the New

Testament teaches a God of Love. But though the so-called Old Testament is a history of the people so that it must also be a history of their wars and their struggles, it is filled with praises to God for His "multitudes of loving kindnesses," for His "abounding love," and ever He is hailed as the "loving Father, the Saviour and Redeemer of His People."

Again it is claimed that only with the New Testament came the plea for the contrite heart instead of sacrifice of bird and beast. But all the prophets of Israel, Amos, Hosea, Jeremiah, Micah, preached that God desired not sacrifice but righteous conduct. "I desire love and not sacrifice, and the knowledge of God rather than burnt offerings." "Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"

With the destruction of the Temple, the sacrificial system was gone forever, to be replaced by prayer and penitence, but still earlier, some 500 years B. C. E., synagogues with regular services of prayer and instruction in the Scriptures had sprung up all over the land. Inward atonement had been instituted long before sacrifice was abolished and through this introspection Judaism had become more spiritual.

Religion is not intrinsically a matter of dogma. Its main object is to induce man to walk in the light of God and to do right. While the heathen nations feared their gods and worshipped them through fear alone, Judaism developed a conscience, the knowledge of a God within, a God who said to His people: "Be holy, for I the Lord, your God, am holy." Be righteous, not through fear, but because I, your God, in whose image you are created, am righteous.

Because God is omnipotent, Judaism recognizes no co-equal power of evil, such as is shown in the Egyptian and Babylonian religions and in the Ahriman of the Zoroastrian religion, whose demoniacal nature and powers were later transferred to Satan. While the Jewish ideas of angelology and

demnology were tinged by those of the surrounding peoples, their strong monotheism prohibited their ascribing to Satan of absolute power for evil. They could not entirely break away from the prevailing ideas of good and evil spirits, but they made the evil Satan ever subordinate to the Lord who remained supreme.

As Judaism passed through its various stages of evolution, it gathered much to it, but left nothing behind. This brought many contradictions, and no attempt was made to reconcile them, since it was held that though God is changeless, yet man's ideas of Him may change. The Rabbis saw no inconsistency, therefore, in demanding of man free-will and the regulation of his actions, while at the same time they proclaimed not only the omniscience of God but also His fore-knowledge, which would point to fore-ordination.

It had been said that "the liturgy of the Synagogue is a precipitate of all Jewish teaching as to God. He is the Great, the Mighty, the Awful, the Most High, the King, but He is also the Father, Helper, Deliverer, the Peace-Maker, Supporter of the Weak, Healer of the Sick. He is the Righteous Judge, but He remembers man's frailty and pardons sins, and His loving kindness is over all. He is unchangeable, yet repentance can avert punishment. He is in a special sense the God of Israel, yet He is unequivocally, too, the God of all flesh."

It is this belief in God as the God of all mankind which has kept Israel from becoming a proselyting religion. Its slogan has never been, "Lest ye believe, ye shall not be saved." On the contrary, the Rabbis taught that the pious of all nations have a part in the world to come. The very principle of monotheism makes all mankind the work of His hands, and it is inconceivable to the Jew that God could doom millions of His creatures to perdition because they do not worship in one certain way.

The Talmud, which has a legend to point the moral of every precept, tells of an aged man who came to Abraham's tent worn and fainting, begging for food and shelter. Quickly Abraham brought him water, but before the stranger drank, he poured a libation to the setting sun. Angered, Abraham thrust him forth with maledictions that he should not know

the one God, but should pour His gift before a false God. Then from on high came the stern voice of rebuke: "Call back the man. I have born with him seventy years, canst thou not bear with him one night?"

Heathenism degraded man by making him worship inanimate things, the work of his own hands. Judaism raised him to the heights of being made in God's image, set under foot the idols made by man, and declared that the elements were all made by God and could not be the objects of man's worship. We to-day, with centuries of such thought behind us, can scarcely realize the radical change from heathenism to Judaism, the courage it took to make that change and the wonders it wrought in the moral and mental development of the world. It is interesting to trace the development of the ideas of spirituality and immortality. God is incorporeal, yet man is made in His image. Clearly this must be a spiritual image and thus was born the idea of the soul. As the knowledge grew that it is a divine essence which animates our being, the Rabbis taught: "Man is made for two worlds, the world that now is and the world that is to come," and thus came the thought of a future life and of immortality. But Judaism does not rest upon this idea. Its aim is rather to make *this* world a kingdom of truth and righteousness.

Just as Judaism differed from the pagan religion of old, so it differs from the dogmatic religions of to-day. According to Judaism no one is born in sin, and there is no need of baptism to wash that sin away, nor are unbaptized children doomed to everlasting perdition. All are born holy in the image of God, and it remains for man himself to keep that image untarnished. Sin, according to Jewish teaching, is due to the weakness of human nature, and there is no sin so great, but that it can be atoned for by repentance and reparation, not by means of a mediator between man and God, but only through man's own efforts.

Tradition tells us that when the ten commandments were given at Sinai, the other nations refused to accept them and that Israel alone promised: "What the Lord sayeth we will do," and therefore was chosen to carry these words to the rest of the world, and to be a teacher in the household of the

nations. But as this teacher and guardian of the faith he is dealt with more severely by God for every transgression, for with greater privileges came greater responsibilities. So for his sins he became the "man of sorrows" to suffer till the kingdom of God shall come on earth.

As to this ideal period opinions differ among the Jews. But whether we believe with the Orthodox in a personal Messiah, a descendant of the House of David, or whether with the Reform branch, we wait for a Messianic era, we all look for a gradual evolution into a reign of peace, virtue and righteousness when there will be a complete development of the divine in man.

Modern Judaism differs from most other religions, in that it has no creed which must be accepted to secure future salvation. It has its principles and the Orthodox ritual still contains as a creed the 13 articles of Maimonides formulated in the twelfth century. But no Jew was ever excommunicated for dissent from these articles. No one was ever called upon to assent to them in order to be called a Jew. These 13 articles were no more enjoined upon us authoritatively than were the 10 articles of Judah Hadasi of the same period. The Mosaic code bound us with 613 precepts, but of these the Talmud says: "The Mosaic law gave 613 precepts for the guidance of the people; in the fifteenth Psalm, David reduced them to 11; Isaiah, XXXIII, 15, reduced them to 6; Micah, VI, 8, reduced them to 3; Isaiah, LVI, 1, again reduced them to 2, and Amos V, 4, reduced them all to one. Seek ye me and ye shall live."

Broadly it has been said that "Judaism left belief free while it put conduct into fetters," and that the chief Jewish dogma has been that Judaism has no dogmas. This was first asserted by Mendelssohn, though he later declared that Judaism has dogmas, but that they are purer and more in harmony with reason than those of other religions.

Religion, without characteristically Jewish principles, would not be Judaism. We cannot call these principles dogmas, because, since the time of the Great Sanhedrin at Jerusalem we have had no central body with power to enforce conformity and to punish dissent. But we must have certain set beliefs by which to guide our lives, since Judaism is so largely a system of human conduct.

In all essentials it was a sharp change from heathenism Justice to all, even to the slave and the stranger, took the place of heathen oppression of the weak and helpless; purity of speech and thought replaced the impurity which the devotees of Baal and Astarte and Moloch brought even to their religion; education was made compulsory by Biblical commands; hope and resignation and confidence were distinguishing factors, so that even the Kaddish sounds no note of despair, but is an acknowledgment of His wisdom.

The Anti-Semites of to-day bring against us charges of exclusiveness and a "hatred of mankind." These unfounded charges are not new. Not only were these various qualities in the faith of the early Jews perplexing to their neighbors from their very novelty, but the Levitical purity and dietary laws made of the Jews a separate people, since they forbade not only intermarriage, but also participation in any feast or festival lest idol worship might be connected with it. This caused these same charges of exclusiveness and "hatred of mankind" to be brought by the Greeks and the Romans.

There is to-day in our ranks much disagreement as to whether these Levitical laws, which made of us this separate people, are still an integral part of our lives. Dr. Kohler says of Orthodoxy and Reform: "Judaism presents two streams or currents of thought ever running parallel to each other; the one conservative, the other progressive and liberal; the one accentuating the nationalistic and ritualistic, the other the cosmopolitan and spiritual elements; mysticism here and rationalism there, these two together forming the centripetal and centrifugal forces of Judaism to keep it in continuous progress upon its God-appointed track."

These two streams of thought should not run parallel, nor should they separate still more, as seems the tendency of to-day. The fundamental ideas are the same—we are all Jews together. These streams of thought should be diverted toward each other until they mingle in one mighty river. On either side there should be concessions. On the one hand, laws called forth by national conditions no longer appeal to us; on the other hand, we cannot dismiss ceremonials unceremoniously. No one is qualified to discard a religious ceremonial unless he has studied

its origin, its history and its purpose. While too much mysticism obscures religion as with a veil, too much rationalism takes away not only the veil, but the very flesh. But even though stripped to the bone, nothing can kill our religion. The Talmud allegory concerning the resurrection of the body applies also to Judaism. The Talmud says that when after death the body decays, there remains in the spine a small bone which cannot be destroyed by the anvil, and that from this small indestructible spot comes the resurrection of the whole body.

In these two broadly defined divisions in the Jewish community of to-day we have various camps. We have the very few and the rapidly diminishing congregations of Spanish and Portuguese Jews who are consistently Orthodox, and who live their Judaism to-day as did their forefathers before the Inquisition. Like these Sephardim are some of the Orthodox Ashkenazic congregations, composed of immigrant stock more or less recent, but unfortunately we have still another type of orthodoxy—a type which is only perfunctorily religious, where practice and precept do not go hand in hand, where the commands of cleanliness of heart and body are more honored in the breach than in the observance, where there are constant schisms bringing the congregations into the law courts, where the Rabbinical "get" with its attendant evils still exists, where the old Jewish ideals of home life no longer act as a deterrent against wife-desertion, and where the children, intoxicated by the breath of American liberty, roam the streets at will, and as a result often roam from home and its influence. It is in this strata that we find the preponderance of marriages outside the faith.

Then we have the congregations which are in a turmoil of transition, where furious battles are waged as to hats off or on, which are usually settled by leaving it to individual preference, and permitting every man to be a law unto himself, so that we see such advertisements as recently appeared in the Jewish press for a rabbi who would be a "good mixer," and who could please both Orthodox and Reform members of the congregation. It would be interesting to know if the desired chameleon were forthcoming!

At the opposite pole from extreme Orthodoxy is Ethical

Culture, with its platform of "Deed, not Creed" so broad that though an offshoot of Judaism, it numbers among its adherents many not born of the house of Israel.

Then we have in increasing numbers congregations like yours, which add to their strictly religious activities the humanitarian idea of social service, and which take a stimulating interest in communal and world problems. The church which exists only as a place of meeting for its worshipers is like a waterfall—beautiful, but of limited benefit, while the church which reaches out to others than its own members is like a river, broadening as it flows, turning mill-wheels, fructifying the surrounding country and benefiting all who come under its influence.

The early Jewish religion was in spirit such as our modern social service temples are growing to be, for in it all Jews were brethren, and the distress of one was immediately relieved by the others. Who shall say that the prayer of the rich man in the synagogue was more acceptable to God than was his taking home with him a poor traveler to share his Sabbath meal?

In the question of our Judaism to-day we must decide our attitude toward ceremonials. We can neither dismiss them entirely nor accept them entirely. It is now generally accepted that, living in a pagan world, Moses had to bind the Jews together by ceremonials which would impress upon their still primitive minds religious truths, although the religion did not rest upon these ceremonials, but used them only as a means to a higher end. But ceremonies are necessary to every people, even to-day. The human soul, faulty and materialistic, must have tangible, concrete food. Dr. Kohler, in his eloquent plea for the retention of all purely Jewish ceremonial says, "Ceremonials are the educators and monitors of the people; they speak to old and young, to sage and simple-minded alike the language of faith, of hope, of loyalty. When the Torah scroll, in its time-honored garb of splendor, is held forth before the assembled congregation, the words 'This is the Law' resound in our ear and heart with the glorious tale of the centuries of Jewish heroism and martyrdom, with the world-wide message of its perennial truth. So should each ceremony be another appeal to lofty and noble actions."

Ceremonies must still be an important part both of ritual and home. It only rests with us to study them carefully and to decide which are essentially Jewish and are therefore to be retained in their early form and which were borrowed from non-Jewish sources and therefore permit of modification. Only when Reform and Orthodox currents meet can this question be decided to the satisfaction of all. Only then can we add to the modern ceremonies such parts of the Mosaic and Rabbinic ceremonials which fit in with our religious thought of to-day. We no longer eat nor dress nor live as did our forefathers, Our modes of thought and our methods of expression have also undergone a change.

The Mosaic code was based upon sacrifice, which is no longer part of our life. It kept the worship in the hands of the priests and failed to bring God near to His people. They must approach Him only in the Sanctuary and only through the priests who were set apart as peculiarly holy. As Temple gave way to Synagogue, the Rabbinic code made woman the religious factor of the home, so that women were described as competing in piety with the men themselves. Again, as evolution made Synagogue and Temple the religious centers for both men and women instead of confining women to the home service, we have the growth of Modern Judaism.

If this modern life is the result of assimilation, so also was the Mosaic sacrificial code borrowed from Arabia, Babylonia and Phœnicia with the idolatrous and impure elements discarded. To the early Jews, influenced by the example of their neighbors, it required blood to unite man with God. Even the prophets who condemned sacrifice could not abolish it.

In the Mosaic code only the Sabbath stands out as specifically Jewish, but the only prescribed Sabbath ceremonial was for the priest who was to replace the old shew-bread with the new (Lev. XXIV, 8-9).

The Phylacteries and Mezuzzah have their parallels among other ancient peoples and among modern Moslems. The dietary laws which we are prone to consider only hygienic must have been religious in origin, for the Babylonians and Egyptians forbade these same unclean animals to their priests, and these dietary laws may have come into the Mosaic code because the Jews were to be a *nation* of priests.

The Post-Exilic period, which ushered in the Rabbinic code, made a marked change in the religious life of the Jews. Again they borrowed from their neighbors. The Synagogue saw the worship of God by prayer instead of sacrifice, but the new form of worship was largely Persian. Some of our noted writers even claim that the custom of reciting the Shemang at the rising and the setting of the sun was an assimilation of the practices of the Persian Sun-worshippers.

The most important change in the life of the Jew at this period was the substitution of congregational worship for the former priestly service. The Torah became the book of the people and ceremonies grew about it and its reading to emphasize its sacred value. Gradually all the Holy days and important acts of daily life were surrounded with a mass of ceremonial, much of it due to assimilation and much of it due to superstition, traces of which still affect us. Read the article on "Superstition" in the Jewish Encyclopedia and see what a hold it still has upon the uneducated Jew and how closely this superstition is interwoven with his religious life. But the educated modern is not much better. We look with amused contempt upon these Ghetto superstitions, upon savages with their own peculiar superstitions, the Indians with their totem poles, the Chinese with their carved dogs to bark away evil spirits and their strips of paper to frighten them away, but what better are we with our knocking on wood or our "Unberufen" to avert evil, our refusal to walk under a ladder or to sit thirteen at table. And yet, with these and a thousand other superstitions, we sneer at the Jew who swings a rooster in the air on the eve of Kippur to take away his sins, or who writes these sins on pieces of paper and casts them into running water, or who attempts to drive away evil spirits from the sick room by writing Hebrew verses on the door-post, or who thinks to cheat death by formally changing the name of the invalid. Whether cultured or uncultured, educated or uneducated, we are all tarred with the same brush if we permit superstition, which is a lack of faith in God as the sole power of the Universe, to enter our lives.

Despite these ancient superstitions, which threatened to engulf Israel again in idolatry, the Jews have ever firmly pro-

claimed Jehovah alone as God. In Egypt they rejected the Egyptian trinity of Isis, Horus and Osiris and were enslaved. They rejected the Baal of Babylonia, the Moloch of Assyria, the Olympian gods of Greece, the Jove and Saturn of Rome, and each country added to the degradation and to the sufferings of this martyr people. And to-day we suffer equally because as our forefathers rejected the Egyptian trinity we reject the Christian trinity, and still proclaim the Unity which we were commanded to preach to the world.

But the knowledge of this Unity is spreading. Sentiment no longer entirely rules religion, but reason is assuming a prominent place. Each religious opinion, each dogma, each supposed divine revelation is put to the test of investigation. The Jew has ever been free to think for himself without fear of excommunication—his neighbors now refuse longer to follow unquestioningly the bidding of their leaders and also begin to think for themselves. As they come into the full knowledge of the Fatherhood of God and the Brotherhood of man, religious persecution mtist cease. Day by day the Millenium of peace and good-will seems to draw nearer, and day by day we come more and more into the light of religious freedom and opportunity.

The Judaism of to-day is flourishing. We may not have students like those of old, who were willing to starve and to endure untold privation, not for a coveted diploma or to perfect themselves in a lucrative profession, but purely for the love of the word of God. We may not have the aristocracy of learning instead of wealth. We may not to-day call the man unlearned in the Law a ham-oretz, a man of earth. But we have to-day a strong religion which is taking a firm hold upon our youth as well as upon our men and women. Conventions such as the one held this week and such as are held by our Rabbinic bodies help to emphasize the growing strength of our Jewish feelings. And this emphasis of our Judaism paradoxically does not emphasize our separateness, but brings us closer to our neighbors, since the germ of all religious thought is the same—the maxim of Hillel enunciated nearly 1900 years ago.

So, as I look into the future, I see the Messianic era close at hand. I see not one universal form of worship, because I be-

lieve with Moses Mendelssohn that one religion is not good for all peoples, just as one set of laws would not fit all nations. But I see universal secular and religious peace. I see Israel first making peace in his own household, with Orthodox and Reform united in one powerful army, whose members, while discarding all which could hamper spiritual development, yet cling closely to all which is truly Jewish.

Then I see the Jews come again into their own, and in a land of many gods, the three gods of the trinity, the god of Mammon, the god of Ambition, the god of Amusement, the god of Self, I see them again the banner-bearers who, casting aside all other gods, chant their confession of faith, their only dogma, the Shemang, and by their example hasten the day when the inhabitants of the earth will say with Malachi, "Have we not all one Father? Hath not one God created us?" and when in all the world "The Eternal shall be One and His name One."

Jesus—Man or God?

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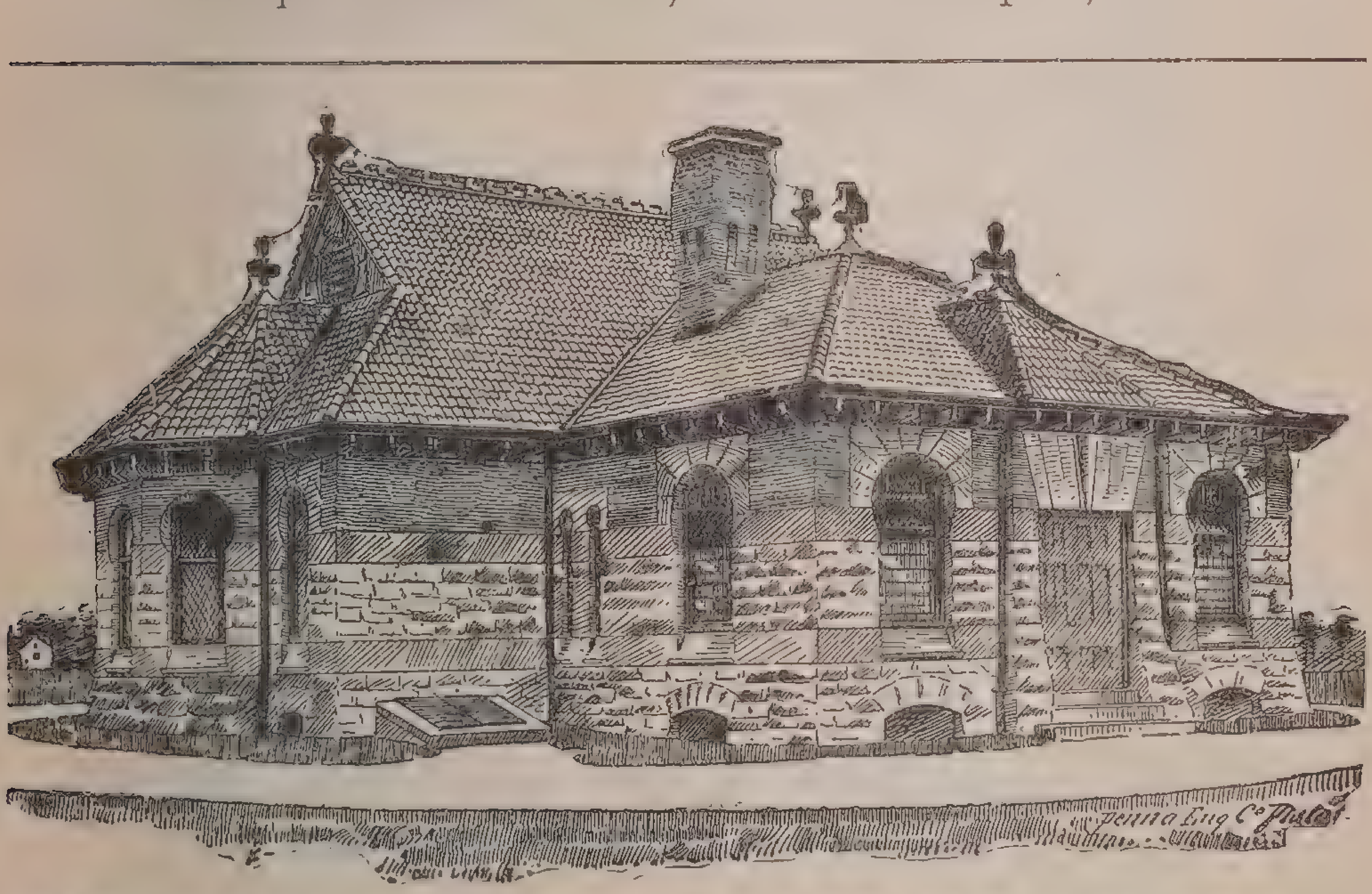
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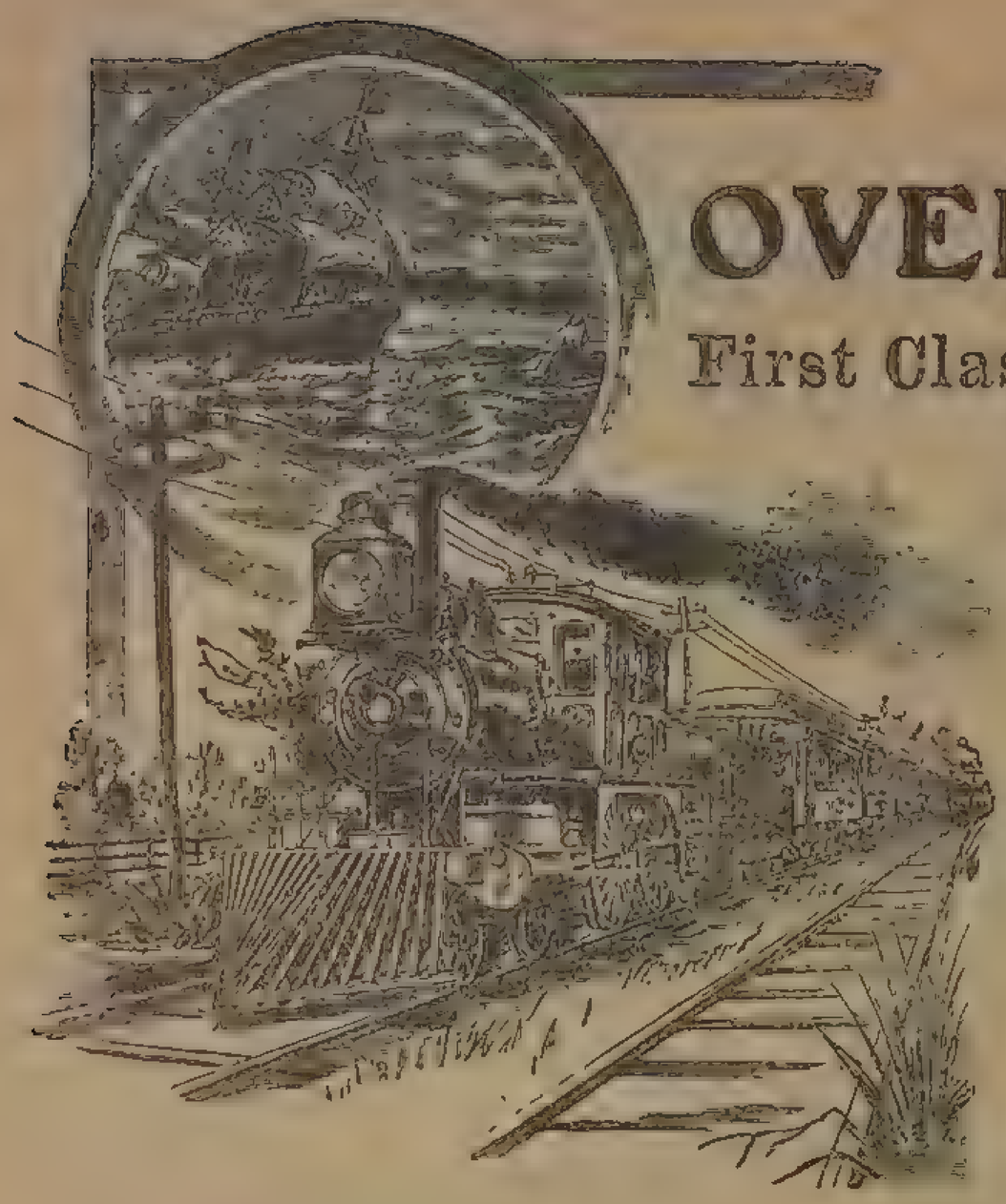
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War on Earth and Ill-Will Toward Men.

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War on Earth and Ill-Will Toward Men.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 24th, 1911.

The Gospel according to St. Luke, one of the three narratives of the life of Jesus, speaks of a stupendous miracle having taken place at the nativity of him whom it calls The Christ. In the night of his birth, an angel appeared unto certain shepherds tending their flocks in the field, and told them that the Savior had just been born. Scarcely had he conveyed this startling news, when, so the narrative continues, he was surrounded by a multitude of other angels, and together they intoned the exultant chant "*Glory to God in the highest, on earth peace, good-will toward men.*"*

Universal Peace announced at birth of Jesus.

Critics have for many centuries subjected this and other stories touching the nativity to closest scrutiny. They noted that the other gospels knew nothing of an appearance on earth of angels, and of a universal peace proclamation by them during the night of the birth of Jesus. They marvelled that shepherds should have been out all night with their flocks in mid-winter, something Palestinian climate did as little permit in ancient days as it permits it in our own. They noted yet other contradictions with laws of nature and facts of history, and contradictions among themselves, and, as a consequence, they have taken the gospel stories concerning the nativity of Jesus out of the field of history, and have consigned them to the realm of myth and folklore.

Doubted by critics.

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* St. Luke II, 8–20.

What has often surprised me was the lengths to which critics have gone for their proofs to disprove the claim that a celestial annunciation of Peace on Earth and Good-Will toward Men had been made during the night of the birth of Jesus, when they always had close at hand a much stronger argument than any of those they advanced. If such a celestial proclamation there had been, there would have also been an execution of that which was so marvelously proclaimed. If the advent of Jesus had been divinely intended to inaugurate the long-dreamed-of Messianic age, the era of universal and eternal peace and good-will would have dawned with him; war would long since have ceased, and ill-will among men would have been known no more.

Stronger reason for doubt.

Quite aside from our disbelief in a God who makes visible manifestations of Himself, or audible proclamations through angels, whatever these may be, even if we could hold such beliefs we would have to regard it blasphemous to believe His having promised one thing, and to know that the very opposite of that which was promised has happened. Little as we may know of God, of this much we may be sure: if He to whom all things are possible had proclaimed Universal Peace and Good-Will as the birth-gift of Jesus unto mankind, mankind would to-day have lived in peace and love with one another. We would never have been cursed with the bloody wars and cruel persecutions that have marked all the centuries since the advent of Jesus, and often because of it. We would not have been this day as far from seeing the dawn of the Messianic age as Isaiah and Micah were when, centuries before the birth of their Galilean brother, they dreamed of the coming of the day when nations will beat their swords into plowshares and their spears into pruning-hooks, when man will no longer take up sword against his fellowman nor learn war anymore, when every

Either peace was not announced

man will sit under his own vine and fig-tree, with none to hurt him, and none to make him afraid.*

Being of the Jewish faith, and of a line of ancestry that probably antedates the birth of Jesus by many centuries, it is difficult for me to imagine what my state of mind would be if I were a Christian and attended church on Christmas morning, and listened to the story of the gift of Universal Peace and Eternal Good-Will, which God sent to mankind in honor of the birth of His only-begotten Son. It seems to me that, everytime I heard this annunciation, my mind would roam among the peoples of the earth in search of a time and place when and where that blessed boon was realized. And failing to find, in all the nineteen centuries that have since elapsed, a single century, or even but a single decade, or even but a single year or day, in which peace reigned on earth and good-will among all men, I would return from church with serious doubt in my mind and with distressing sadness in my heart. It seems to me that I would be possessed by the thought that either such a divine annunciation had never been made or that those who call themselves Christians never wished to see it fulfilled. For, if they had sincerely wished to see peace and good-will established even if only within civilized lands, no power on earth could have prevented it. They had all the time necessary for its inauguration, and more than the numbers required for its establishment. On their side were half of the civilized peoples on earth. On their side were mighty ecclesiastical and temporal potentates, Popes and Emperors, Tsars and Kings. That there was and is no peace on earth nor good-will among men would seem proof to me that but one thing had been lacking all along—the will of those who called themselves Christians to be *Christian*, the will of those who professed themselves followers of the Prince of Peace to live in peace with one another and with their fellow-kind of other faiths,

Or was not wanted.

* *Isaiah* II, 2-4; XI, 9. *Micah* IV, 4.

Well might we cite this morning the words of Jeremiah, "They cry: 'Peace! Peace! when there is no Peace.'"* Well might we substitute for the Palestinian dream of Peace on Earth and Good-Will toward men, of nineteen hundred years ago, the reality of to-day: WAR ON EARTH AND ILL-WILL TOWARD MEN. Within the city of Rome, the seat of the hierarchy of one-half of Christendom, there will resound to-morrow the ancient proclamation of Universal Peace amid special display of glory and world-circling power. In that same city, perhaps in the same hour, perhaps under the very shadow of the mighty dome of St. Peter, a council may be held by chiefs of the war department of the Italian nation, deliberating how they might extend further the slaughter of innocents in Tripoli, how they might spread wider ruin and devastation among an inoffending people, how horrible massacres might be made more horrible still, in order to force the crippled and unprepared Turk to cede a vast territory, and for no other offense than that of being weaker than their adversary, than that of possessing lesser iron-clads and machine guns than he.

Illustrated by battling nation.

A greater highway robbery than that which is now being committed in Tripoli, and that is accompanied by shocking cruelties and outrages and bloodsheds, has rarely been witnessed in modern times. And yet, not a word of protest has resounded from out the Vatican, not a Christian emperor or king has labored to restore peace between the two neighboring nations, and good-will among the followers of the crescent and the cross. What, if the mighty voice of the Church of Rome had spoken with all the righteous indignation which the outrage demands, and its religion compels, what, if it had said that the Commandments "*Thou shalt not murder*," "*Thou shalt not steal*," "*Thou shalt not covet*" apply as much to a king as to a beggar, to a nation as much as to an individual, and the law "*Thou shalt not*

And by silent church.

Jeremiah VI, 13–14.

oppress the weak" includes the Mohamedan as much as the Christian, what if such a mighty voice of protest had circled the globe, had echoed in every cathedral, church and chapel, in every city, town and hamlet of Catholic Christendom? What Protestant could have failed to re-echo such a cry of indignation? And what potentate, and be he the mightiest, could long resist such a world-cry for right and justice?

And what a warning such a cry would be to future would-be freebooters among the nations?

But no such cry resounds. The church is silent. It reads the sickening accounts of massacres and tortures, of outrage of women and butchery of children, of the widowing of wives and orphaning of children and bereaving of parents, and continues inactive. Or, if it bestirs itself at all, it is to consecrate flags carried forth to battle, or to pray to the Father of all mankind, or to the Prince of Peace, that victory might attend the war of pillage, albeit such victory mean the shedding of streams of blood, the suffering of untold agonies by the wounded, the maimed and the dying. Who, knowing this and reflecting upon it, will have the heart to-morrow to join in the exultant chant "Peace on Earth and Good-Will among Men."

War and Ill-Will in former centuries.

And who, knowing something of the history of the last nineteen hundred years, can always resist the temptation to believe that, if an annunciation there was on the night of the birth of Jesus, its message must have been: "WAR ON EARTH AND ILL-WILL AMONG MEN" rather than that which has been recorded in the gospel according to St. Luke? Almost countless have been the wars in Christendom since its rise, almost uninterrupted the hatreds between man and man within its domains. Scarcely had the new church ascended into power when it expended vast parts of that power in efforts to destroy all who refused to subscribe to its beliefs or differed from it in the interpretation of its teachings. There were wars of extermination between factions

of the same Christian church. There were bloody conversions and cruel oppressions. There were the wars of the Crusades and the horrors of the Inquisition. There were the burnings at the stakes of heretics, and the strangling on gallows of inoffensive old women as witches. There were the expulsions of whole peoples and the annihilation of whole sects. There was the Thirty Years War, and the massacre of the St. Bartholomew night. And at all times and in all places, there were the indescribable outrages against the Jews for their refusal to believe that the advent of Jesus had ushered in the dawn of their long-anticipated Messianic Age, that his birth had marked the commencement of the reign of Peace on Earth and Good-Will among Men.

Who can always resist the belief that if an annunciation there was on the birthnight of Jesus, it must have sounded something like: WAR ON EARTH AND ILL-WILL AMONG MEN, when he thinks of the wars of recent times and of the hatreds of the present day. Hundreds of thousands were the victims that were sacrificed to greed by England and Russia, the former in Boerland, the latter in Manchuria, the one considering itself the most orthodox of Protestant faiths, the other satisfied with nothing else than the title of Holy Russia, the head and front of the Greek Catholic Church, the self-acclaimed saintliest of Christendom.

In recent past.

And both these pious nations have this very day their iron hands upon poor Persia, a country heroically struggling to rehabilitate itself, to develop its resources, to husband its finances, to modernize its people. But, alas, it is prevented from doing this by the greed of the two nations who profess themselves chief followers of the Prince of Peace, of the Harbinger of Good-Will, the one nation sucking Persia's life blood at one end, the other at the other end, both eager to deal the final death blow to their victim, and to divide his belongings among themselves.

At the present day.

And who can believe otherwise than that, if an annunciation was made on the birthnight of Jesus, it must have sounded something like: WAR ON EARTH AND ILL-WILL AMONG MEN, when he looks into Russia, and beholds the outrages that are there inflicted by a government that believes itself to be Christian. There is groaning in the Siberian lands to the North, and moaning within the Pale of Settlement to the South. There are excruciating agonies endured in the dismal and deadly mines beneath, and in the filthy and poisonous prisons and fortresses above. The scaffolds are busy day and night on which thousands of the cleverest men and women are strangled to death, without a trial before a properly constituted court of justice, and for no other offense than exercising their God-given reason in the advocacy of liberty and right and justice. Robbed of their sacredly pledged rights are the Finns, cruelly oppressed are the Poles; indescribably insufferable is the lot of the Jews. These are set apart and outlawed, even the most elementary of human rights are denied them. To keep the minds of the disaffected Russians from brooding on governmental wrongs, hellish accusations against the Jews are invented by representatives of the government, riots and massacres are incited and organized by them, to afford the unfortunate people an outlet for their pent-up wrath. It is the Jew, they are told, who is responsible for their crushing defeat in Manchuria. It is the Jew, they are told, who is responsible for the famines and pestilences in the land. It is the Jew who murders their children to use their blood for the Passover bread, and who incites their youths to rebellion against the government, and brings them upon the gallows. It is the Jew and the other non-believers in the doctrines of the Greek Catholic Church who excite the wrath of God against Russia for tolerating them. There is, therefore, but one way to deal with the Jew and with other dissenters, so reasons the government of Holy Russia, to deny them even those few

Cruelty in Russia.

rights that are enjoyed by others, to hound them to the baptismal font; if that be impossible, to confine them within quarters so small, so overcrowded, as either to starve them to death at home or force them to seek a home elsewhere.

All this, and worse than this, has been going on in Russia for decades of years. All this, and worse than this, has been known to the other Christian nations, to the followers of him who taught: "*Do unto others as ye would have others do unto you*," and yet, with the exception of our own nation, not a sound of official protest was heard, not as much as an appeal was made to Russia to accord humane treatment to human beings within her realms. Their excuse is that it is a delicate matter for one nation to interfere with another nation's manner of treating its people. And yet it is not regarded wrong in any nation for one man to enter the home of another to shield some person from being ill-treated, or to enter another man's stable to protect an animal from being abused. Shall not a nation have the right to stop outrages to humanity within another nation as an individual has the right to stop them within another man's home? Have we not seen certain nations, Russia herself, for instance, enter certain other nations, seemingly to stop wrongs to certain faiths and peoples, but in reality to purloin some of their coveted territory? Has a nation the right to enter another nation only when that other nation has certain desirable lands that can be wrested from it? Is the seizure of coveted land more pleasing in the eyes of Him whom they worship as the Prince of Peace than is the liberation of down-trodden and suffering human beings?

Unprotested.

Yet other questions I would ask of them who would have us believe in the Divine Sonship of Jesus because of his having planted Peace on Earth and Good-Will among Men. If there is peace on earth, what is the meaning of the mighty standing armies, of the powerful navies, of the daily inventions of deadlier weapons,

If Peace and Good-Will why standing armies?

and more horrible means of destruction of life and property? What is the meaning of nations impoverishing themselves financially and morally for the sake of preparedness for war, of their spending larger sums of money for means of destruction than construction?

What is the meaning of the dismal failure of The International Court of Arbitration at the Hague? The Tsar of Russia called it into being and was the first to disregard it when he entered into war with Japan. And he disregarded it the other day when he ordered soldiers of his to march with hostile purpose on to Teheran. The Austrian Emperor gave his hearty assent to the establishment of that Arbitration Court, and yet seized upon Bosnia and Herzegovina without a thought of the Hague. France and Germany were on the verge of one of the greatest wars that ever threatened the peace of the world, and neither of them gave the Hague the slightest consideration. Italy marched into Tripoli without apparently remembering that there was a court at the Hague that might arbitrate its grievances, if grievances there were. Our own Senate has thus far failed to ratify our President's Arbitration Treaty with France and England, because it confers certain rights on others that have hitherto been exercised by that body. Their self-consideration has greater weight with them than lasting peace with two of the greatest nations of the earth.

Why failure of The Hague?

Is there Good-Will among Men? Ask the McNamaras, the dynamiters? Ask General Otis whose printing establishment they destroyed, of whose employees they murdered twenty-one, because they chose not to join the labor union.

Why hatreds between man and man?

Is there Good-Will among Men? Ask those Frenchmen who charged Captain Dreyfus with treason, imposed a life sentense upon an innocent man, confined him within an iron cage on Devil's Island, and all because of his being a Jew. Or ask the Parisians who hissed one play off the stage, because

it was written by a Jew, and another because it introduced two soldiers dressed in Prussian uniforms?

Is there Good-Will among Men? Ask some keepers of fashionable hotels or boarding schools who refuse admission to Jews because Jews, no matter what their station or culture.

Is there Good-Will among Men? Go into some of the millionaires' clubs and fashionable restaurants, enter the homes and places of amusement of some of the rich, observe their modes of life, their shocking extravagances and wastefulness and idleness, and then enter the homes of some of the poor, and note at what cost of poverty and suffering and disease much of that extravagance and wastefulness and idleness is acquired.

Is there Good-Will among Men? Think of the sickening stories of lynching that are dished up for us almost daily. Recall the burning at the stake at Coatsville in our own State, a mob storming the hospital of that town, seizing a wounded negro prisoner who had killed a policeman, and who was under rigid guard, dragging him with his bed, to which he was chained, for a long distance, tying him to a stake, thrusting their victim writhing in agony again and again back into the flames everytime he broke away, until he was done to death at last. Think of this, and remember at the same time that not one of these fiends in human form has had deserved punishment meted out to him.

Think of all these and you will want no better proof that there is not yet Universal Peace and Good-Will among Men, that the Messiah is not yet born, that the Prince of Peace has not yet come, that as long as religion will only be professed and not practiced, as long as churches will be cowardly silent where they should be courageously unsparing, as long as Peace and Good-Will will be glorified within churches on Christmas day, and violated outside the church, sometimes even within, every other day in the year, so long will there be WAR ON EARTH AND ILL-WILL TOWARD MEN.

Jesus—Man or God?

FIVE DISCOURSES

— BY —

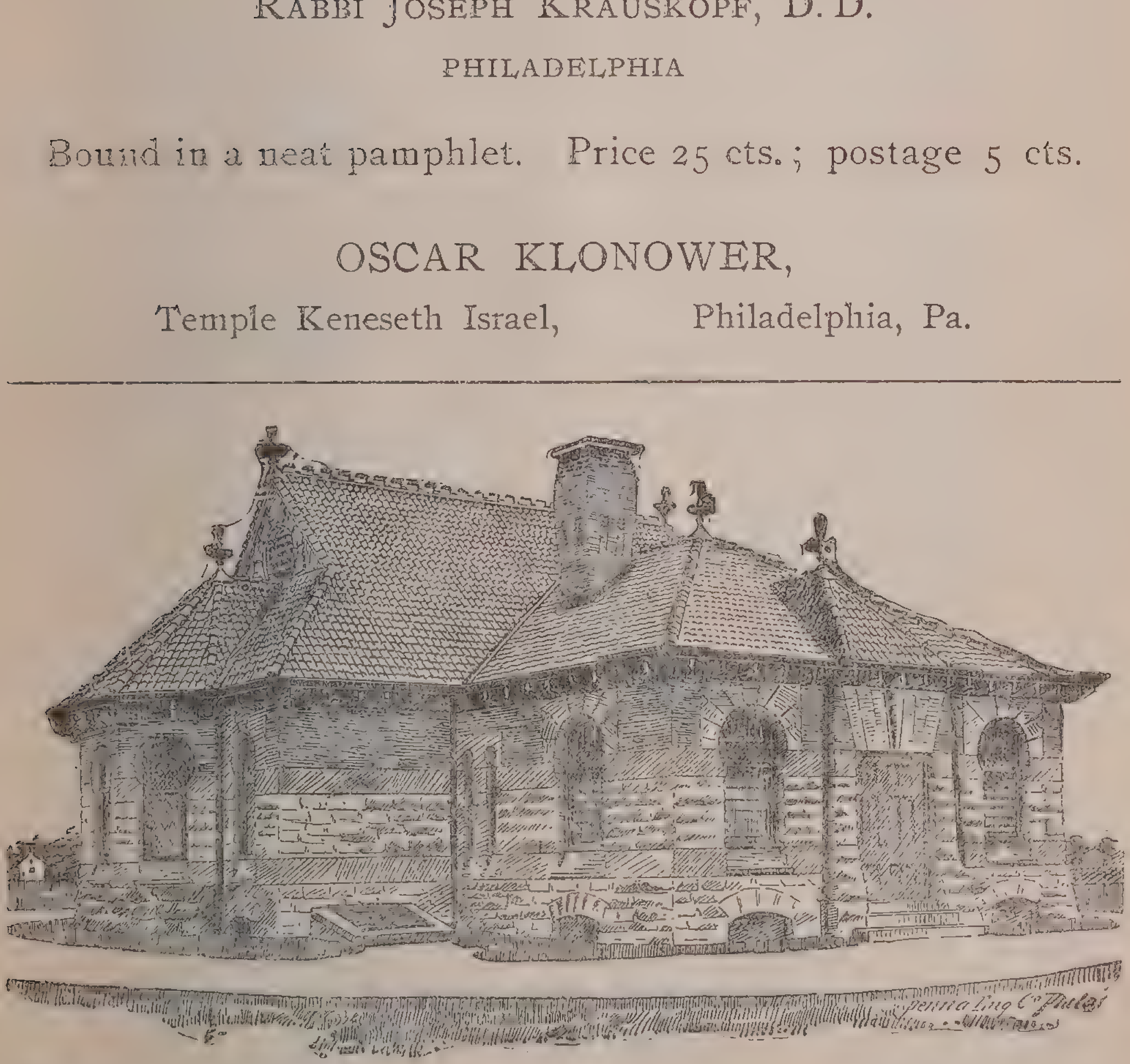
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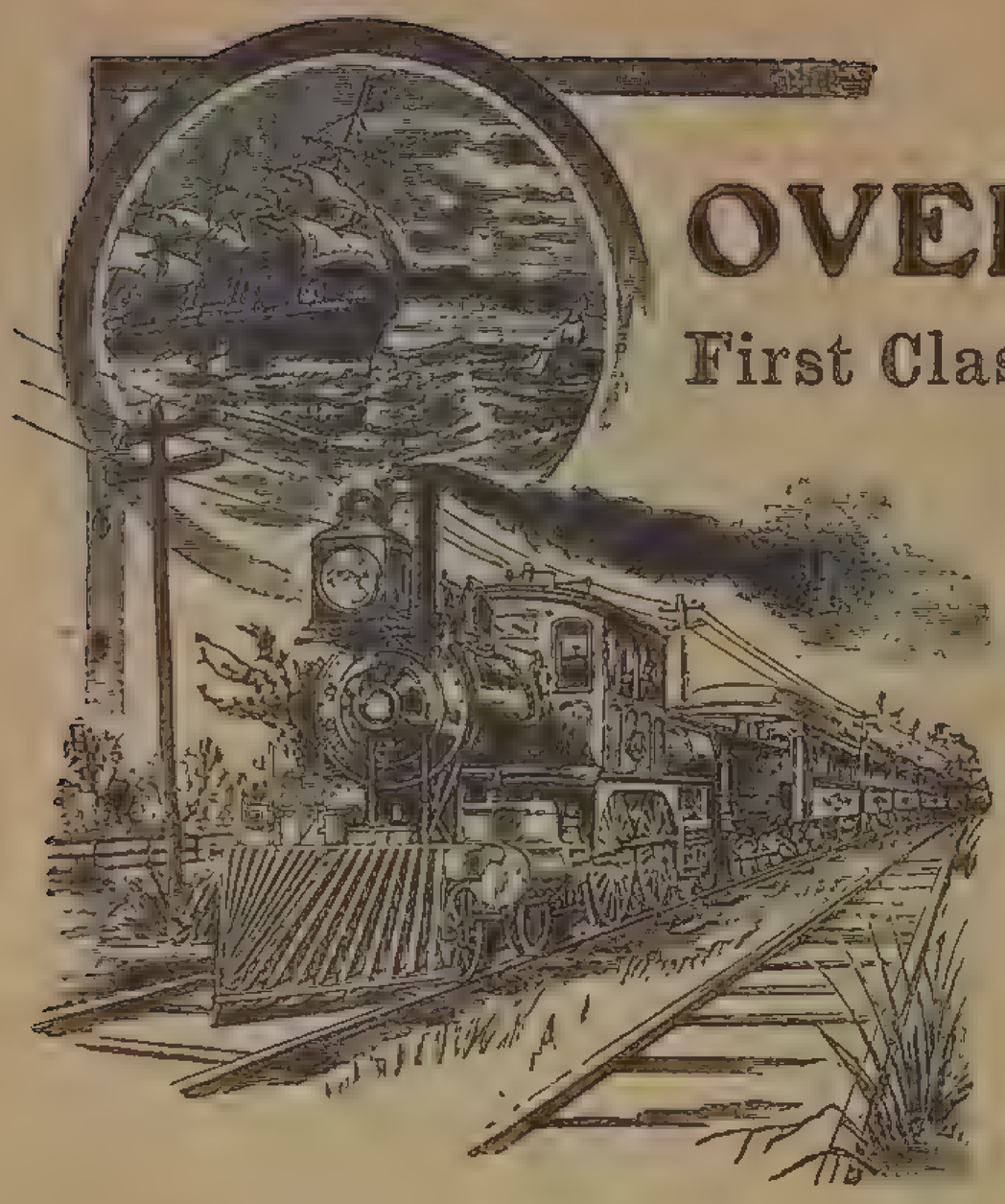
VOL. XXV Sunday, December 31st, 1911 No. 9

Some Epochal Events in 1911

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Some Epochal Events in 1911.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D.D.

Philadelphia, December 31st, 1911.

But a few hours more, and the year 1911 of our common era will have closed. Looking back, and meditating upon some of its chief events, there come to our lips almost involuntarily the words of *Ecclesiastes:* "Better is the end of a thing than the beginning thereof." The world is better to-day than it was a year ago, and mankind as a whole is happier, or will be the happier, for it. Things have been achieved during its reign that were never achieved before, and as fruitage of its sowing there may spring up blessings significant enough to entitle it to a place alongside the years that record events of the greatest importance in the history of mankind.

World the better for the year 1911.

It is not surprising that things should happen the real significance of which cannot be grasped in their full import by contemporaneous society. There are events that require the perspective of time for a proper valuation of them as there are heights that require distance for a proper appreciation of their true dimension. As little as the tyranny-fleeing passengers of the *Mayflower* could appreciate the true significance of their perilous venture, as little as the signers of *The Declaration of Independence* could estimate the far-reaching consequences that would result unto them and their descendants and unto scores of millions of others from their daring act, so little may we be able to-day to measure the harvest which the future may garner from what was sown during the year that closes to-night.

Even if unrecognized now.

There may be those among us who may scarcely have heard of the *General Arbitration Treaties* which were signed during the month of August last in Washington, London and Paris, by the United States, Great Britain and France, and which are now before the Senate of the United States for final ratification. Yet the day may come when that act of humanitarian statesmanship may be chronicled in history as "The Beginning of the End of War," as "The Commencement of the World's Peace," and when as proud a place may be assigned to President William Howard Taft because of his successful inauguration of these wise measures as is now accorded to our martyr-President Lincoln for his emancipation of the American negro slave.

General Arbitration Treaties an epochal achievement.

By the signing of these treaties the nations mentioned have pledged themselves henceforth to arbitrate whatever differences there may arise between them, to appeal to reason and not to arms for an equitable settlement of all judiciable controversies. These Treaties set forth that the high contracting parties are sincerely actuated by a wish permanently to maintain peace among themselves, that they are solemnly resolved that future differences shall not lead to hostilities nor interrupt their mutual friendly relations, that if ordinary diplomatic methods shall fail to settle their disagreement it shall be referred to the Permanent International Court of Arbitration at The Hague. In case of a difference of opinion as to whether the controversy in point is capable of arbitration, it shall be referred for impartial investigation to a Joint High Commission, composed of three members of each of the contending nations. Taking into consideration that the excitement of the hour may blur even in the Commissioners that sense of fairness that is required if justice is to be done, provision is made for passion to subside and for reason to assert itself by deferring the reference of such controversy to the Joint High Commission for one year,

Their meaning.

which delay may afford ample time not only for the heated blood to cool but also for diplomatic settlement of the controversy by the contending nations themselves, without seeking recourse to the Commission. If, after the lapse of one year, the dispute is referred to the Commission, and if at least five of its six members decide that the controversy can be arbitrated, the contending parties are by their Treaty with each other duty-bound to submit their cause before the Arbitration Court at the Hague, and abide by its decision.

As mentioned before, three of the greatest nations on earth have already pledged themselves to be bound by this Treaty. Germany is favorably considering to become the fourth in the party, Japan is likely to be the fifth; and, unless signs are deceiving, it will not be long before the other nations will, in self-respect or in self-protection, join the international procession moving toward the Permanent Court of Arbitration at the Hague for the adjustment of their disagreements. Once that stage is reached in the comity of nations, and the dream of the prophets Isaiah and Micah of old, which dream was re-dreamed in the days of the Rabbi of Nazareth, will be realized. The Peace Court at The Hague "will judge between the nations, and arbitrate for many peoples, and the people will beat their swords into plowshares and their spears into pruning-hooks. Nation will not lift up sword against nation, neither will they learn war any more. They will not hurt nor destroy, for the earth will be as full of the love of peace as the waters cover the sea. They will sit every man under his vine and fig-tree, with none to hurt, with none to make him afraid. There will be peace on earth and good-will among men." War will be an anachronism, and armies will be thought of as we now think of highway men of former days. Military glamour will be looked upon as a species of madness as we now regard certain delusions of the Dark and Middle Ages. Ironclads and dread-

A step nearer to Universal Peace.

noughts, arms and armaments will be exhibited in museums, and will be looked upon with the same kind of horror with which we regard to-day some of the torturing-instruments of the brutal past.

Blessed they, who will be privileged to live in that day! Blessed they, who will know of wars and their bloodsheds and sufferings, of their maimings and cripplings, of their violations and outrages, of their ruins and desolations, and of all the other evils that follow in their train, only as we know of savage massacres in days now happily passed! Blessed they whose substance will not be as basely squandered as is that of the nations of to-day. Take our own country, separated from Europe and the Orient by two mighty oceans, with nothing to fear from the peoples to the North and South of us, living in peace with all the world, yet expending annually for being prepared in the event of a remote possibility of war sums of money so vast that they fairly stagger the imagination, and make the question as to our national sanity a pertinent one. The average annual cost of the army and navy for the eight years preceding the Spanish War (1890–1898) was $51,500,000. The average annual cost of the army and navy for the eight years succeeding the Spanish War (1902–1910) was $185,400,000. Comparing the two, we learn that the average yearly increase in the latter period as compared with the former was $134,000,000, making a total increase in eight years of $1,072,000,000, or 360%.

Staggering cost of war.

And this as a result of our victory near home over so weak a country as Spain. Well might we say as the Duke of Wellington once said, after a certain battle had been won amid a great loss of men, "Another such victory and we are ruined." What, if our victory had been over one of the great European powers, and we were resolved to be prepared for a renewed attack by the defeated? Or what, if we had sustained defeat, and were

Should hasten Senate's ratification of treaties.

resolved to be victors in our next attempt? The ruinous expenditures of European nations for purposes of war would have been ours to-day,—aye, worse than theirs seeing that we have more to expend and more to defend. As it is, our expenditures for being prepared for war are such that, if our citizenship had a proper comprehension of them they would never allow another warship being built or another cannon being mounted, and they would raise a cry that their representatives in the upper house of Congress not only ratify President Taft's General Arbitration Treaties at once, but also exert their utmost that other nations follow our example and that of Great Britain and France, a cry so loud that our Senate would not be slow to hear and heed it.

This increase in eight years of $1,072,000,000 for armed peace exceeds our national debt by $158,000,000. It exceeds the entire budget of the United States for 1910. It is twice as much as the highest estimate of carrying out the deep waterways projects. It is nearly three times the estimated cost of replanting the fifty-six million acres of denuded forest land in the United States. It is three times the estimated cost of the Panama Canal, including purchase price from the French Company. Interest on this sum would give an income of $1000 a year forever for 42,800 families. The increase for 1908–1909 is only $13,000,000 less than all the gifts to charities, libraries, educational institutions, and other public causes in 1909, which reached the vast total of $185,000,000. It is three times the cost of carrying out the whole irrigation program contemplated within a generation. It is more than enough to banish tuberculosis from the United States within a reasonable time, if efficiently used to arouse and assist the people in their fight against this dread disease, of which more than 160,000 are dying annually in our country. It lays a yearly tax of 1¼% on the total wages paid in the United States, on the supposition that wages

What money wasted in preparation for war could do.

average $600 to the family. For the cost of a single battleship fifty Manual Training Schools could be built and equipped with necessary tools and appliances, teaching the rudiments of a trade to 75,000 young people each year. From the interest of the cost of a single battleship twenty free Farm Schools could be maintained annually and forever, in which 1500 young men could be trained each year in the practice and science of agriculture. The price of two battleships is only one million dollars less than the estimated cost of making the proposed six-foot channel in the Mississippi river from St. Paul to the mouth of the Missouri river. The Congressional Library at Washington, the finest library building in the world, was built for but little over half the cost of a battleship, and is maintained for three-fourths the cost of keeping a battleship afloat.

Is it not about time that such insensate expenditures as these should cease, that there should be an end of building battleships at ruinous costs only to become antiquated ten years after they are completed, or to be sold as junk a score of years after they have rendered no other service than cruising the waters and shooting off canons at the cost of one hundred dollars a shot, when that money could be beneficially expended in a thousand other and needed ways? Is it not about time that the Senate give its full and hearty assent to the President's General Arbitration Treaties, and desist from the position held by some of them—which some day they may rue—that the Treaties confer upon a Joint High Commission a prerogative that belongs to the Senate? Does not that prerogative belong to the President as well, as Chief Executive of the Nation? Seeing that the President can nobly waive a right in the interest of one of the most sacred of causes, that of Universal Peace, a Senator, high as is his station, ought to be able to act as nobly and as unselfishly as he. The American people regard President Taft's

Ratification demanded by the people.

General Arbitration Treaties as the furthest forward move ever made in the direction of the Disarmament of Nations and Universal Peace, as one of the epochal events in 1911, and the Senate will do well to bow to the will of the people.

There is another epochal event to the credit of 1911, and which is no less to the credit of President Taft and the American people, and that is the *Abrogation of the Commercial Treaty of 1832 between the United States and Russia.* It is strange that, while on the one side a new epoch was introduced in the annals of history by the making of treaties, on the other side such an epoch was inaugurated by the breaking of one. And stranger still it is that as much glory attaches to the breaking of the treaty with Russia as attaches to our making of treaties with Great Britain and France. The consideration we owe to these civilized nations Russia has forfeited by her autocratic persistence in Dark Age bigotry, notwithstanding private diplomatic entreaty and public appeal for more than two score years. Unwilling to listen to the call of the Twentieth Century, unwilling to follow in the line of civilized nations, and to act as other advanced peoples act, she must be content to walk her way without us.

Abrogation of Russian Treaty another epochal event in 1911.

By the abrogation of the treaty with Russia, President Taft and the American people have vindicated the honor of our sacred traditions, have shown that regard for our Constitution outweighs every advantage of material gain, that we value principle higher than the dollar, that the ideals of liberty of conscience and equality of citizenship before the law and under the law, for which the Founders of our Nation fought and suffered and died, are still sacred to us, and shall continue sacred as long as Old Glory shall float from our Capitol dome, as long as a brick or stone shall remain of old *Independence Hall*, as long as men shall bow in reverence at the tomb of Washington, at Mt. Vernon, or at Lincoln's mausoleum at Springfield, Ill.

Abrogation of Treaty has vindicated the American people.

The noble and courageous act of President Taft will inspire other civilized nations to deal with Russia as the American people have acted, and will ultimately force Russia, by shere weight of public opinion, if not by a sense of justice, not only to treat law-abiding citizens of a friendly nation at her borders and within her territory as civilized people are accustomed to be treated, but also to afford to her own down-trodden people the rights and liberties which citizens enjoy in other lands, irrespective of creed or race or place of birth.

Will force Russia into external and internal reforms.

Touching upon race, brings to our mind another event in 1911, which may well be regarded as epochal, namely the *Universal Congress of Races* that was held in London, at the University, during last summer. The purpose of this gathering was to discuss the general relation existing between the different races, with a view of encouraging between them a better understanding, heartier cooperation, friendlier feeling, than has hitherto existed. All the great races took part: white and yellow, brown and black, some fifty different branches of the human family having been represented.

Universal Congress of Races another epochal event in 1911.

There was much food for thought in what was said at that congress. There were complaints of rankling prejudices and burning injustices of which the rightly or wrongly styled "superior" white race might well be ashamed. There were speeches made that showed that intellect and virtue were the possession of no one race, of no one family of peoples, of no one color, that beneath the external skin, which nature paints in correspondence with climatic conditions, there is the same gray matter, the same heart throb, the same soul thrill, where the same opportunities are afforded, that men charge superiority or deficiency to color when it should be charged to greater or lesser cultural advantage.

Much food for thought in that congress.

There were complaints of wilful misunderstandings, of deliberate misrepresentations, of the introduction in Europe of the cry of "The Black Peril!" "The Yellow Peril!" when "The White Peril" has been the greatest burden on the so-called colored peoples, when it was the white man who came and robbed them of their lands, of their faith, of their liberty, often of their wives and families. They spoke of crimes and vices and brutalities that were never known until they were introduced by the white man. Said a representative of our American Indians at that congress: "Scalping was not an American Indian practice at all. It was not introduced until the European came and settled in America and put it on a commercial basis. Everyone could trust the Indian until he was given by the white man whiskey and guns."

Just complaints.

They spoke of the virtues that were inculcated by their own religions, and of the cruel manner in which the faith of the white man was forced upon many of their peoples, often with the aid of the sword; not infrequently by missionaries whose lives were a travesty on the religion they professed. Had the white man, said they, who loves to see his own religion respected, respected in the same manner the religion of the peoples whose lands he unlawfully invaded and seized, there would have been less of the horrors of warfare and of the bitterness of feeling that have set large factions of the human race against each other.

That congress was in every sense one of the epochal events in 1911. It revealed clearly what the white man is slow to recognize that the so-called colored races are awakening to a self-consciousness, to a recognition of their rights and wrongs, that they are beginning to strip off their minds and limbs the heavy spell of inertia that has all too long rested upon them, that they are beginning to seek and find and assert their place in

Oriental races awakening to self-consciousness.

the family of nations. The Japanese have already shown us what that awakening means.

And the *Chinaman* will before long show us who he is, and what he is, and what he will be, when he will arrive at his place. The awakening of the Chinaman is truly one of the most epochal events in 1911. What a year ago would have been dismissed from our minds as an impossibility has become a fact. The Chinaman is outstripping some of the more advanced nations in Europe, he is making a bee line for a republican form of government, and will be content with nothing short of a constitutional monarchy. A craven subject for tens of centuries, he has felt the breath of freedom wafted to him across the seas, and he is determined to be free. If he will guard and use his liberty as zealously as he fights for it, he may set some of the older self-governing countries an example of which they are much in need.

Chinaman's rise another epochal event in 1911.

Civilization came from the East and passed on to the West. Whence it came thither it may be destined to return.

Westward the march of progress takes its course.

Westward the march of progress. It passed from the Orient across the Mediterranean to the Occident, from Europe across the Atlantic to America. From America it passes westward still, across the Pacific, back again to the Orient. While one section of the world grows tired and longs for rest, another section awakens refreshed from its long rest, and is eager for advance. There is no standstill in the world's progress. It moves forever forward, and the people must move with it.

Jesus—Man or God?

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXV Sunday, January 7th, 1912 No. 10

Re-introducing the Jew

By Rabbi ISAAC LANDMAN

PHILADELPHIA

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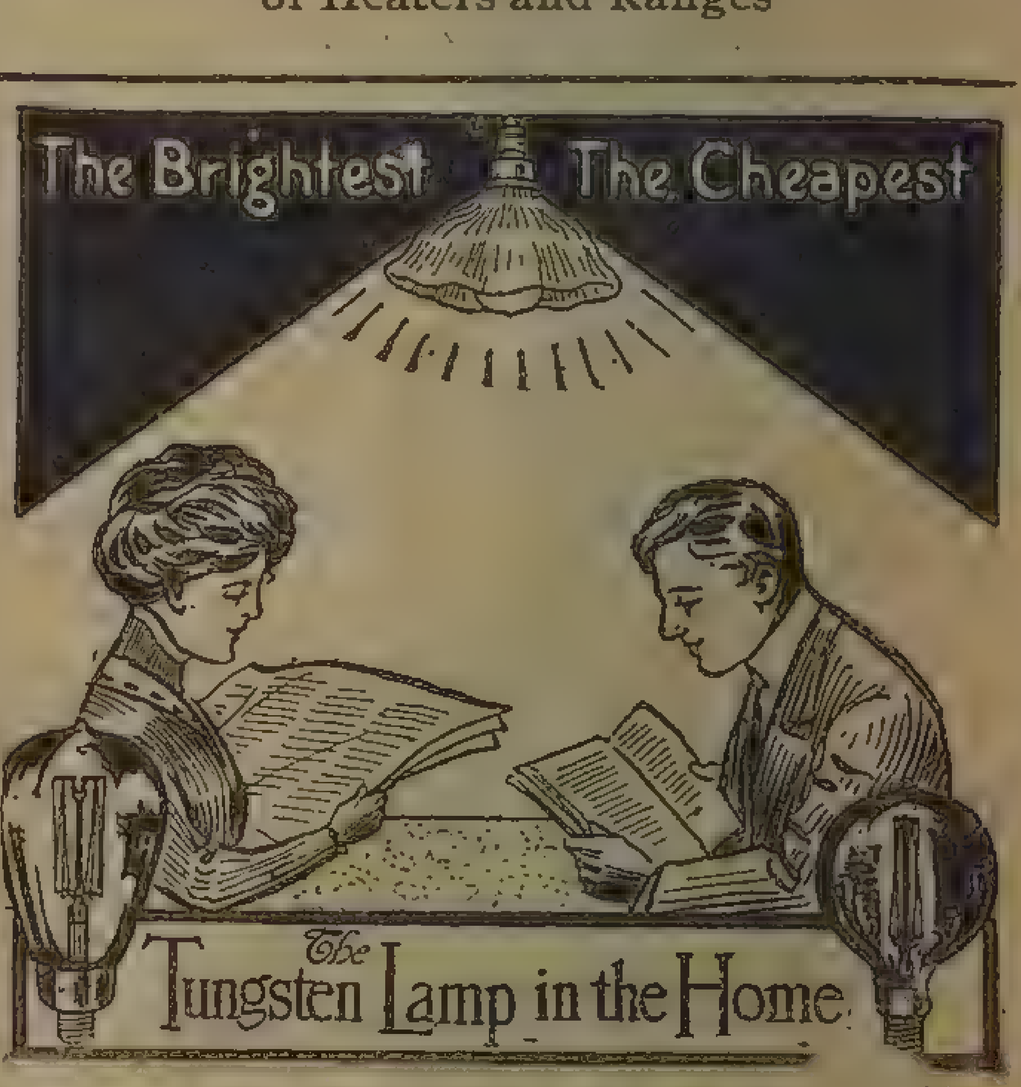
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Re-introducing the Jew.

A Discourse at Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, January 7th, 1912.

One would imagine that the Jew has been long enough in the world for the world to be well enough acquainted with him so that he does not need a re-introduction at this time. But recently all newspaper readers in every tongue heard of him in connection with his rights as an American citizen. It does not require a profound knowledge of history, either, to picture his majestic figure, strenuously refusing to succumb to the persecutions of the Middle Ages, or to the power of Rome, or to the philosophy of Greece, or to the idolatry of Assyria, or to the slavery of Egypt. Obviously, the Jew is not a newcomer among the peoples or an unknown factor in the history of the ages.

The Jew is, obviously, not a newcomer,

Yet, go where you please and ask whom you will, and you will find that the overwhelming mass of non-Jews are not acquainted with the Jew. Only the few, the very few, who have given the best years of their lives and the best efforts at their command to know him, know him. For the rest he is still a mystery among men, an enigma, a riddle that can't be solved and won't solve itself; he is still the stranger, the

yet, to the majority of non-Jews, he is a stranger.

wanderer, who doesn't belong and can't fit in; in the alchemy of ancient nations he wouldn't mix, and in the crucible of modern peoples he won't dissolve. Here he is, here he has been, and the indications are that here he will be, though others come, appear on the world-stage, flit or strut across, speak their lines, are hissed or applauded and disappear into the wings, with or without a curtain call and bow.

They know him only as an "old-timer,"

Are the vast majority of men, then, so pre-occupied that they have failed to take cognizance of such a persisting phenomenon in their midst? Are they so self-centered that they have neither time nor inclination to accept an introduction to the Jew and to strike up an acquaintanceship that might prove mutually pleasant and beneficial? Not at all! The truth is that they do seek an introduction and do obtain an acquaintanceship with him, only—they know him as an old actor on the boards of history who, now and then, again plays an important part and flashes into the limelight; but he holds their interest mainly as an "old-timer," belonging to the "old school," living on his reputation which dates back about two thousand years, and which, even then, was not lasting but temporary.

and as he is introduced to them from non-Jewish pulpits and Sunday Schools.

To the great, great mass of non-Jews, especially those of the civilized world, with which we are here concerned, the Jew is introduced only as he lived and acted in his Old Testament days. They are acquainted with him only as they meet him in their Sunday schools and from denominational pulpits through the glasses of perfectly sincere, but just as perfectly unknowing, teachers and preachers. They know him only as

having outlived his divine purpose with the coming of the New Testament revelation and, therefore, as the stiff-necked, foolhardy blunderer and stumbler in religious darkness, through which he simply won't permit the light to penetrate; or, what is still worse, as the commercial sharper, the business trickster, the social outcast, the to-be-pitied victim of persecutions which, as many of them have been taught, he has earned and deserves on account of his stubborn folly in denying the so-named savior of the world.

The average non-Jew's conception of the Jew and Judaism.

Little children in the Sunday schools and adults in the pews and Bible classes are still taught, and to the best of their knowledge believe, that the God of the modern Jew is the tribal, racial, national God of the early biblical history. It is still ingrained in their religious consciousness that the Jewish Prophets, in their sublimest teachings, had nothing more in view than to foretell the coming of Jesus. They are still of the notion that since Bible times God has denied all revelation to the Jews, and that even the admitted Old Testament truths have been superseded by those contained in the New, as if Truth can at any time be superseded. They are still ignorant of the progressive development in the Jewish ideals of religion and life in the Mishna, the Talmud, the mediæval philosophers and present-day Jewish thinkers and workers.

An example of the theologian's idea.

In a very popular book* that is being widely read by theologians and lay thinkers alike, in which the author succeeds eminently in harmonizing old beliefs

**Old Beliefs and New Knowledge,* by C. L. Drawbridge. Longmans, Green & Co., NewYork.

with modern knowledge, speaking of *faith,* the writer says:

> The Jews of the first century believed most intensely in Moses and the Old Testament. They were the most believing nation in history, but they did not believe in Jesus Christ; the result was that they crucified Him. Their chief motive for this crime was narrow conservatism, and fierce devotion to their traditions. The evolution of their ideal (which was once the highest in the world) was suffering from arrested development, because they made it an article of faith that the *LAST WORD,* on the subject of religion, had been said in the Old Testament.*

It is about time that both were disabused of erroneous teachings.

Is it not about time that not alone Christian theologians and lay thinkers, but also average church-goers and even the littlest children were disabused concerning such erroneous teachings about the Jew and Judaism? Is it not about time that we counteracted, with telling force, the pernicious influence of such teachings and their resultant prejudices against the Jew? I don't know but that we ourselves are to blame for existing conditions. Authors of the type here quoted and preachers and Sunday-school teachers of every type, would not and do not willingly and knowingly write and teach falsehoods when they know the truth. But, in the case of the Jew, they do not know any better; for, from the earliest centuries of the Common Era to this day, the Jew has never properly introduced himself to them.

A world-wide campaign must be inaugurated for this purpose.

Is it not about time, therefore, that we inaugurated a campaign to spread world-wide the knowledge that Judaism is not contained in the Pentateuch alone, nor in the Prophets alone, nor in the Talmud and the

* Page 25.

Digests made of it alone, nor in the mediæval philosophers alone, nor even in the modern Jewish writers and interpreters alone; that the last word on the subject of religion in general or of Judaism in particular was by no means spoken in the Old Testament; that Judaism was not arrested in its development by the writing of the New Testament and the spread of the New Religion; that the Judaism of the modern Jew is the result of centuries upon centuries of constant spiritual growth and development through the religious conceptions and ideals of the Pentateuch, and the Prophets, and the Talmud, and the Philosophers, and the Moderns; that in the course of this growth and development there were consequent changes of view, shifting of ideals, even of fundamentals, excepting always, of course, the basic cause of the Jew's being and preservation—to witness among men to the unity of God and oneness of mankind, and the practical, ethical ideals of justice, righteousness, love and peace that follow from these conceptions.

The Jew as he is and should be re-introduced to the world.

This is the Jew whom the world does not know and who must be re-introduced to it. Both his friends and enemies must be taught that instead of an outdistanced, dead religion, Judaism is more alive and vital, more applicable to life under modern conditions than it was in the happiest days of Old Testament history. They must be taught that instead of the unprincipled, unethical being the average non-Jew conceives the Jew to be, he is the most practical ethicist and sublime idealist in the world. They must be taught that the Jew's application of his religion to his life was the important factor in his having overcome

the degrading and degenerating effects of his persecutions; that his application of his ethical standards to his association with men was the important factor in his having conquered the questionable commercial methods to which his oppressors had driven him; and especially must they be taught that both of these were the important factors in his preservation throughout the centuries to this day.

Now is a propitious time.

There has never been a time in the whole of human history when men were so open-eared and open-minded to the truth, ready to listen and reason and be convinced. Now is the time to do something; and yet, we are not doing a blessed thing properly to re-introduce ourselves. The sporadic efforts of certain congregations, the disorganized work of certain associations, with their occasional pamphlets on scattered themes, are but as a drop in the sea of ignorance and misunderstanding.

The non-Jew welcomes the true facts about the Jew.

A well-organized, well-outlined, constructive, consistent and persistent plan of action must be laid out and carried forward. In this country, where at least an attempt in this direction is being made, the one society that was originally founded for this purpose and that is best equipped to carry on such a work is busy issuing high-brow literature and Jewish Legends. Good God! Haven't we had enough of Ghetto stories and fairy tales that only help to befog the non-Jew's knowledge of the Jew, his history and his religion? Let us give the non-Jew the facts. He wants them. He will receive them. He will be convinced by them. He will be thankful for them. He will welcome with open arms the Jew re-introduced to him through them.

A case in point

A neighbor and friend of mine came home from church last Christmas, greatly disquieted by what he had heard preached and taught there that morning. He knew me as a Jew and could not, therefore, reconcile the lessons of the Christmas sermon with what he knew of me and my religion, of which we had occasionally spoken to each other. I took time to set him right on the Jewish point of view toward certain facts and fictions of history and certain beliefs and conceptions of religion. I presented him with certain pamphlets and printed discourses that dealt with the very topics we had under discussion. He read them and must have been satisfied with their facts and arguments.

and the conversation it led to.

Coming to my home the other evening, he greeted me with this surprising exclamation:

"Say! I thought you Jews were business men!"

"Some of us are," I admitted.

"Why don't you advertise?" was his startling question.

"Some of us do," I replied, wondering what his aim was. "Read the daily press."

"I don't mean that," he said. "I mean, if what is contained in those pamphlets you gave me is right; if what is preached from your pulpit is gospel truth (that's the way he expressed it), then why don't you advertise it? Why don't you spread it broadcast? Why don't you send out missionaries? Why don't you tell the whole world about it?"

If we are possessors and custodians of certain

Indeed! If we are, in truth, custodians of certain divine revelations; if we are, in truth, witnesses of God among men; if we are, in truth, possessors of

truths, why don't we tell the world about them?

practical ideals of life that will make the world better, holier and more godlike; if we are, in truth, preserved from the wreck of nations and peoples, ordained to be of special service to humanity, then why do we not *first,* set the world right concerning ourselves, and, *second,* set about righting the world through active propaganda for our divine cause? In the words of the merchant, "Why don't we advertise?" In the words of the religionist, "Why don't we send out missionaries?"

The example from the merchant who has faith in his product and of the missionary who has faith in his creed.

The business man who has a product that has been tried, found true and of full value, and in which he has faith, will introduce that product to every man, woman and child capable of reading, and push it, in this manner, until enough of them have been convinced or converted to consume his output—then he enlarges his plant and increases his advertising. The missionary who has found his creed tried, true and of full value, and in which he has faith, will traverse oceans and continents, brave savage nature and savage man to bring that creed to the people in his chosen district and convince the inhabitants of his own faith in it—then he travels on for new conquests. Why don't we do something in behalf of the ideals which we have found true, tested to be of full value, for which we have been miraculously preserved, to which we are God's witnesses and special servants?

We must use modern methods of doing missionary work.

I do not plead for the commonly accepted missionary methods. I am heart and soul against forcing our beliefs upon others, against holding out salvation for mere believing, against inoculating the poison of parental disregard in converts which leads to the

breaking up of peaceful homes. I plead for the modern method of missionary work, for the use of ink and paper, the printing press and the mails, for spreading the truths of and about the Jew and Judaism, so far and wide, so clearly and simply told that both he who studies and he who runs may read and understand and be convinced.

Each Jew, in addition, must be his own missionary.

This general plan here suggested, however, is by no means sufficient. The Jews are so constituted and the attitude of non-Jews toward us is such that this general work, to be accomplished by scholars and experts, must be supplemented by the enlistment of every individual Jew to become his own missionary in the work of his own re-introduction, and that of his fellow-Jews.

The type of individual Jew who can help to re-introduce himself and his fellow-Jews.

The individual Jew, as his own missionary, must, above all else in the world, know, think and live the religious ideals and practical ethics of Judaism. He can not do this by separating himself from the Synagogue. He can not do this by affiliating himself with his people racially and through the charitable activities and, at the same time, declaring for atheism, agnosticism, ethical culturism or God-knows-what otherism. He can not do this through the hot and tireless pursuit after wealth. He can not do this by squandering his wealth. He can not do this by breaking into society and, failing that, by creating exclusive social sets of his own and erecting palatial city and country clubs. None of these, nor all of these, can help to set the Jew right in the historic frame of ancient days or in the glaring light of modern times. Only to know, think and live the religious ideals and

practical ethics of Judaism will do it. By means of the spirituality of his soul, which will tell on the very features of his face, and the straightforwardness of his daily dealings, which will tell in his worldly reputation, will each individual Jew offer the greatest help to the general plan for re-introducing the Jew to the waiting world.

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Sunday Discourses

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Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXV Sunday, January 28th, 1912 No. 11

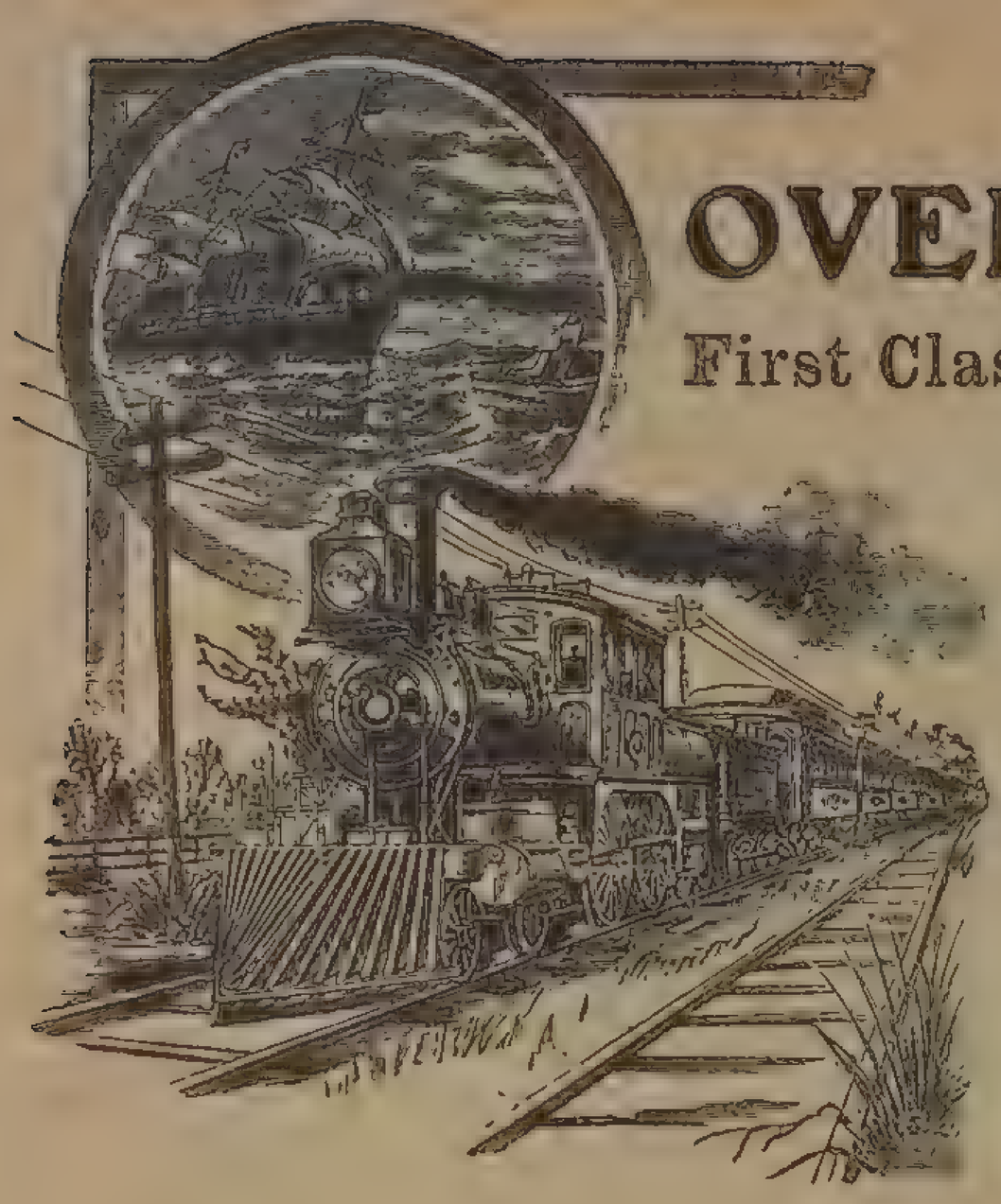
Dr. Krauskopf being out of town on Sunday, January 21st, no Discourse was delivered.

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Native against Foreigner

A Sunday Lecture

Before the Reform Congregation Keneseth Israel

April 13th, 1890,.

BY

Rabbi JOSEPH KRAUSKOPF, D. D.

PHILADELPHIA:
PRESS OF S. W. GOODMAN, No. 116 NORTH THIRD STREET.
1890.

Native against Foreigner.

A Sunday Lecture before the Reform Congregation
Keneseth Israel, Philadelphia, Pa.,
April 13th, 1890,

BY

Rabbi JOSEPH KRAUSKOPF, D. D.

One of our papers brought the other day the following paragraph, as being the words addressed by young O'Donovan to his foreign-born father, after a paternal chastisement for bad behaviour: "Don't yer go deceivin yerself by thinkin' I'm cryin' 'cause yer licked me or 'cause I'm hurt, for I ain't. I'm all upset at bein' struck by a furriner, an' not bein able to strike back." Reading it, or hearing it, the first time it sounds very funny. Reading it thoughtfully a second time, it becomes very serious. Young O'Donovan acts as spokesman for a large body of native Americans, who are crying aloud against Foreigners, not because they are really hurt, or in any way worsted by our foreign-born population, but because the foreigner, in his struggle for existence, dares to compete with the native-born, and manages to get an honest living in a country, in which every man or woman or child, that is not an Indian, is a Foreigner. Young O'Donovan, the son, is all upset, because he is obliged to come in unwelcome contact with the hand of his foreign-born father,—or in other words: the foreigners of yesterday are all in a rage against the foreigners of to-day, for coming here poor, and for forcing themselves into an undesirable contact with the native-born, in their struggle to overcome their poverty, and to secure for themselves the ease and competence, which young O'Donovan claims as his own and his exclusive privilege.

The voice against the foreigner is again loud in the land. The old *Know-Nothing* party is not yet dead. The motto of "America the home of the oppressed of all nations" is rapidly changing for the cry: "America for native-born Americans only." The foreigner is held responsible for every real or imaginary evil that afflicts our land. Is labor scarce, and trade dull, the foreign element is the cause of it. Are wages low and prices high, no other than the foreigner is responsible for it. Are taxes and duties burdensome, the foreigner is at the root of it. Are politics corrupt, it is the foreigner that corrupts them. Are serious labor-troubles endangering our peace and prosperity, who but the foreigner is at the bottom of it all. Is vice and crime rapidly increasing in our midst, it is the foreigner who forms the criminal-class of our land. It is the foreigner, thus runs the bitter lament, who is at the bottom of all our evils—from the amount of wailing and crying about the afflictions of our land, one would suppose that a second visitation of the Ten

Plagues had come over us, and as in Egypt, so here, all on account of the foreigner—and, therefore the sooner we close our doors against him, the better it will be for us, and for our children after us.

The preliminary steps, looking towards that end, have already been taken. Chinese immigrants are prohibited from landing on our shores. Government officials scale every immigrant-carrying vessel, at its arrival in any of our ports, for the purpose of examining the financial state and the physical condition of those that wish to take up their abodes in our land, and to unhesitatingly return, whence they came, all such paupers and criminals and invalids, who can not give satisfactory assurance for self-guidance and self-support. Laws prohibiting the importation of contract-labor, the enticing of laborers into this country by organized agencies, and still other precautionary measures have already been enacted, and are rigidly enforced by our Government.

So far have we already gotten; at what point these restrictive measures will stop it is difficult to tell. This, however, is self-evident: that the present tendency is forever greater restriction of immigration; and, if the present conflict between capital and labor, and all its attendant evils, continue, there are possibilities of our ports being closed against all immigration, if not even of a persecution of naturalized foreigners domiciled on our soil. Mr. Carroll D. Wright, Commissioner in charge of the Bureau of Labor at Washington, hinted very broadly, in a recent governmental document, that foreigners are no longer wanted. "It is undoubtedly true," he wrote, "that during the first fifty years, immigration has been of inestimable value as an element in American industrial progress, but it can not be said now, and probably not to any great extent in the future, that, 'America is the home of the oppressed of all nations.' This advertisement will undoubtedly be withdrawn, as well as that other that 'there is room enough in the United States for all."

In the face of these precautionary measures against the influx of immigrants, adopted by our Government as a means of self-protection, there comes the startling announcement: that Baron de Hirsh has set aside a fund of $120,000 annually, $10,000 per month, during his life-time, and has made provisions for a like sum after his death, to be devoted: 'to the education and relief of Hebrew emigrants from Europe, chiefly from Russia; to the transportation of immigrants to such places where the condition of the labor market will tend to make them self-supporting; to the training of immigrants in a trade and contributing to their support while learning such trade, and for furnishing the necessary tools and implements, and for their assistance to enable them to earn a livelihood; to the instruction of immigrants in the English language and in technical, trade and agricultural schools, and the establishment of special schools or other suitable agencies for promoting the progress of immigrants; to the instruction of immigrants in agricultural and industrial work, aiding them with tools and implements; to the co-operation with established agencies in various sections of the United States, whose duty, in whole or in part, it is to furnish aid and relief and education to

needy and deserving applicants of the Jewish faith; to contributions toward the maintenance of individuals and families in the new homes in which they may be established.'

The officers for the proper management of this trust-fund have been selected, the first monthly payment of $10,000 has been paid in by the philanthropic Baron, and the Directors are ready to assist deserving immigrants in accordance with the provisions in the Deed of Trust: to properly settle them upon their arrival; to equip them with the necessary materials and education, by means of which they may become self-supporting; to temporarily tide them over, during their apprenticeship, with pecuniary aid until they become self-supporting; to assist Jewish Charity Organizations in their work of alleviating the distress of suffering immigrants.

Here we have a striking clashing of purposes; on the one side, a large and a permanent fund, set aside for the sole purpose of assisting immigrants, of enabling them to compete as speedily and as effectively, as possible, with the native-born; on the other side we see a Government enacting precautionary measures against an influx of undesirable immigrants, a large portion of the American people bitterly opposed to all foreigners, and more especially to those hailing from the uncultured, semi-barbarian districts of the Old World, considering almost the entire foreign element of our population as the curse of our land, a perpetual menace to our peace and progress and prosperity, the great enemy of our Republican Institutions.

It is a very serious question that we touch upon here. Men opposed to Foreigners, or to continued immigration, will rise and claim: that Baron Hirsh's Immigrant Fund is a violation of the spirit of the law that prohibits organized agencies from enticing immigrants to our shores, that the assurance of receiving the necessary aid upon arriving on our shores will stimulate an enormous influx of Slavonic Jews, who, for the reason of their general lack of culture, and peculiar habits, have hitherto been classed with the most unwelcome of immigrants. Is there not a possibility, with such an anti-immigrant spirit brewing in our midst, for a serious conflict between our Government and the Jews, or between the native-born American and the foreign-born Jew? Does not the History of the Jews reveal the fact: that in serious outbreaks of discontent, in uprisings of furious mobs, the Jews have very often been the first and greatest sufferers? Should this conflict actually arise can we imagine a greater calamity than seeing this land, hitherto consecrated to freedom, join the long array of countries that maltreated, persecuted and exiled the Jew?

With such a possibility before us, it behooves us as native-born Israelites, or as foreigners for the most part of an older generation, to thoroughly analyze the Immigration-question, and to discover whether there is in this whole outcry any more reason than was in that of young O'Donovan, a cry by the native-born, not because he is hurt but because he is brought into disagreeable contact with the foreign-born.

It was very kind of Commissioner Wright to concede the truth that "during the first fifty years, immigration has been of inestimable value as an element in American industrial progress." Whether this concession on his part was altogether unselfish, and not an attempt to condone the offense committed by his father or grandfather in settling as a poor foreigner on our soil, we can not tell. But this we do know that he voiced the opinion of every student of American History: that our country owes not only its discovery and development but also its present prosperity to the foreigner. It is to the foreigner that we owe all we have and all we are. It was he who braved the dangers of the sea at a time when ocean-travelling was much more hazardous and troublesome than at the present day. It was he, who, no sooner landed on our shores, was obliged to engage in a fierce struggle with the Indian, the wild beast, disease and famine, to prove himself the survival of the fittest. It was his courage, persistency, indomitable energy, that felled the primeval forests, cleared the fields, blasted the rocks, tunnelled the mountains, spanned the rivers, opened up the mines, built the work-shops and the rail-roads, filled our ports with ships, and sent forth unto all the world not only the produce of our land but also the glory and fame of the New World. It was he who fought our first battles, made our first laws, built our first schools and churches, wrote our first books, and published our first papers. It was he of whom another Government official, J. P. Davenport of New York, United States Commissioner of Immigration, wrote not long ago: "The beneficial effects of immigration which alone has rendered the rapid development of the United States possible is beyond estimate. Every kind of skilled and unskilled labor has been introduced to add to the productive power of the country. The laborers of every class are scattered throughout the land. The Lake States of the North West have no population more industrious and more efficient in agricultural pursuits than the Scandinavians, who form a large proportion of the community. Much of the rail-road building, which has been a chief instrument in developing the country, would have been impossible but for the labor of immigrants, who endure drudgery that the natives of this country are unable or unwilling to undergo. The quick invention and the adaptability of the Irish, the economy and industry of the Germans, the sturdy quality of the Scandinavian character, and the varied excellencies of the other component parts of our vast foreign-born population have been of incalculable advantage. Without the added population and wealth which immigration has brought, the growth of the country would have been slow indeed."

But Commissioner Carroll D. Wright, who presides over the United States Bureau of Labor at Washington, and whose words upon matters such as these naturally carry much authority and weight with them, has declared his belief: that immigration is no longer of any benefit to our country, and will not be in the future; and that the sooner we withdraw the advertisement that "America is the home of the oppressed of all nations," that "there is room enough in the United States for all," the better it will be for us and for our children after us.

If Commissioner Wright's belief is true, one, or more than one, or all, of the following conditions must have arisen during the last fifty years of our Government's existence, or since Commissioner Davenport expressed his favorable opinion on the benefits of immigration to our country:

First, the native-born American has learned to do the hard work, which, in former years, he cheerfully relegated to the foreigner, or he is forced to do it, because the foreigner has crowded him out of his former easy and profitable occupation.

Second, every available inch of the country's space is occupied or utilized, and our land can not possibly support any more than its present population.

Third, the foreign element of our population has grown to such gigantic proportions as to give rise to the fear: that a still greater influx of foreigners would, before long, completely suppress the American element, and crush the American spirit.

Fourth, the character of the foreigner has so flagrantly deteriorated, our virtues, our laws and institutions, have become so thoroughly corrupted through him, that self-protection urges the closing of our ports against him.

As to the first point, it is the case of young O'Donovan's crying without being hurt. The native-born American has not, as yet, as a class, developed a taste, or even the physical strength, for the real hard drudgery of labor, for doing pioneer-work, for opening up new territories, for toiling in the subterranean mines, in the construction of rail-roads, at the plow or furnace or loom, for serving as the public scavenger, or as the domestic in our households, to serve, in brief, as "society's hewers of wood and drawers of water." And there is as yet no need of his doing it. The foreigner's competition with him is, as a rule not very keen. He has the advantage of priority on the ground, of language, of culture, of connections. If the foreigner works for less wages it is not because he loves money less than does the native American, but because the native-born employer takes advantage of the helplessness, starving-condition, frugality of the foreigner, by forcing him to toil for less wages than he could get the native-born laborer to accept.

As to the second point, it is another case of young O'Donovan crying without being hurt. We are not yet overfed, nor overcrowded. Our soil is not yet exhausted. We have still land, forests, fields, pastures, mines, water, enough for as many again as have already come, or as are likely to immigrate for the next hundred years to come. We have millions of acres of cultivable land that have never yet felt the touch of plow. We count a population of 60,000,000 in a country which, according to reliable calculations, is capable of supporting luxuriantly 500,000,000 of people, and then not be overtaxed.

Texas alone, which is but one of our Forty Two States, not to speak of our Territories and Reservations, and which is but one-eleventh of the area of the United States, is larger than the whole of France, larger

than the whole of the Austrian Empire, larger than the whole of the German Empire, and, while the German Empire with its smaller area, with its less fertile soil, is obliged to support nearly 50,000,000 of people, the vast territory of Texas, with its almost unlimited resources, counts a population of scarcely 3,000,000 of people. The whole German Empire might be dumped into this one State, and still Texas might call out to half a dozen such Kingdoms as Belgium: "Come along, I can comfortably support you too." Mr. Edward Atkinson, the statistician, states that even if we throw off from Texas 50,000 square miles of land not fit for Agriculture, the cultivable area left is equal to that now under cultivation in the whole United States in the raising of the principal crops, consisting of grain, cotton, potatoes, hay. Or, to cite another line of figures: while France counts 181 people to the square mile, and Germany 213, Austria 320, England 428, we count but 16 people to every square mile, and taking England's density of population as a measure, there is room in the United States for 1,712,000,000, for more than the population of Europe, Asia, Africa and Australia combined, for a population 28 times larger than that which the census of 1890 will report.

So much for the room in our land. As for support, even now, with millions of acres still uncultivated, with a vast abundance of food-supplies for ourselves, with enough food wasted to feed half a dozen of the smaller European principalities, we send to Europe annually enormous shipments of food. Mr. Giffen estimates that the United Kingdom of England alone has 12,000,000 of people—one-third of her entire population—supported on the food imported from the United States. As to our coal-supply, the whole earth's known coal-area is 400,000 square miles, of which 300,000 square miles, three-fourth of all the coal in the world, are found within the United States. Our own State has enough of anthracite coal stored up near Pottsville, to furnish the present consumption—thirty million tons per year—for the next four or five hundred years to come.*

And as to our suffering from over-population, we still can afford to pay our laboring-classes better wages than does any other country, and to enjoy comforts such as do not usually fall to the lot of over-crowded countries. Our country has never seen such prosperity—so many cultivated fields, so many factories and railways, so many schools and colleges and churches, so many art-galleries and places of amusement, so many magnificent store-houses and comfortable homes, so many people with bank-accounts as at the present day.

As to the third point, that, too, is a case of young O'Donovan crying without being hurt. In the first place, the enormous immigration of former years is decreasing year by year. Last year's immigration numbered nearly 100,000 less than the year before, and nearly 500,000 less than in 1882. In the second place, the charge that the foreigner remains a foreigner, and is fast foreignizing our country, is absolutely false. Only about eight million, about one-seventh of our population, or about fifteen

*Carnegie "TRIUMPHANT DEMOCRACY," Chap. xi.

and a-half per cent. of our whole people, are foreign-born, and the annual native births are seven to eight times greater in number than the foreign arrivals. And yet the fifty million natives of foreign descent, with wealth and station and influence at their side, are afraid of being foreignized by the eight millions of alien-birth.

Hither the immigrants have come, year after year, from all parts of the world, at an average rate of half a million a year, and still America has remained American, and, instead of being foreignized, she has completely Americanized the foreigner. Have but a little patience with the foreigner, give him but time to adjust himself to his new surroundings, to get over the intoxication that accompanies his transition from tyranny and misery and ignorance, to liberty and prosperity and culture, to distinguish between liberty and license, to become thoroughly imbued with the new spirit and the new laws,—and he will do the rest. He will gradually adapt himself to the new conditions, conform with the new requirements, he will identify himself with the interests of his adopted country, he will dress and talk, think and act as the Americans do, and, before long, he that was foreigner once will be indistinguishable from the native-born American. The foreign-born has fought side by side with the native-born in the defense of his adopted country. He has filled offices of honor and trust. He has presided over the welfare of cities and states He sat in the bench. He legislated in Congress. He assisted the President in the Cabinet. He represented his adopted country at foreign courts, he edited our papers, taught our schools, led our congregations, and showed himself in all these offices and duties as patriotic, as loyal, as conscientious, and as enthusiastic for aiding the cause of his adopted country as the most American of Americans.

As to the last point, that is the most stupid of them all. There has been no deterioration in the character of the immigrant. He is to-day what he was fifty years ago. If there is any difference it is in his favor. It is true, immigrants, as a class, are neither wealthy nor cultured, they are generally of humble origin and of unrefined habits. It is also true, that many a worthless wretch, and many a base criminal unloads himself upon us as an immigrant. But this does not yet constitute a right to writers and speakers to publicly and vehemently brand the half a million of immigrants, that annually land on our shores, as the scum of the Old World, as paupers and criminals, as a body of aged and infirm, of worthless and reckless, of trade-less and money-less vagrants, dumped into our country by the aid of the foreign governments, to become a burden to our charity-societies, to our alms-houses, asylums and penitentiaries. It is true, the anarchistic leader Most is an immigrant, but so is Carl Schurz. It is true, the Huns that robbed the unfortunate victims of the Johnstown flood were immigrants, but so is Mr. Carnegie, who presents cities with Public Libraries and Art Galleries. It is true, that with one exception the Chicago Haymarket bomb-throwers were foreigners. It is also true that Chicago, whose foreign population is almost five times larger than her native population, has hanged these

murderous rioters, and has kept an iron hand on their followers ever since. It is true that many of the labor-agitators are foreigners. It is also true that of the seven founders of the Knights of Labor, only two were of foreign birth, and these came to this country at the ages of 9 and 11 respectively, that two of them were Americans of the third generation, one of the fourth, and one of the sixth, and one traces back his American ancestry to before the time of Penn. It is also true that of the forty-seven labor leaders who have been prominent in late years *thirty-five* were natives.

It is false to class immigrants as "aged and infirm," when all the Immigration Reports show that the age of the overwhelming majority of them ranges from 15 to 30 years. It is false to class immigrants as worthless and reckless, when we know that the bulk of the immigrants represent capable, energetic, ambitious, independent, men and women, who forsake home and dear ones, to better their lot in life, or to escape tyranny and persecution. It is false to speak of them as trade-less. Consult the Immigration Reports and you will find that more than one-half of the foreigners that come to our shores are equipped with a trade. It is false to speak of them as paupers, when the Immigration Commissioners, despite their severity, can not find more than 500 annually, out of half a million of immigrants, to be returned as paupers. It is false to speak of them as criminals, when the Tenth United States Census of American Prisons, published two years ago, showed that of the 58,609 prisoners, 45,802 were native, and 12,807 foreign-born, and that the ratio of foreign-born criminals to foreign-born population is but 1 to 521.

We need not continue this analysis. We have seen enough to feel assured that young O'Donovan is crying without cause, that the American Anti-Foreigner spirit is not the product of any real-existing evil for which the Immigrant is responsible. It is an exhibition of a human failing that is as old as History. The foreigner has seldom been tolerated in the past, and he is seldom tolerated now. The ancient Greeks called all that were not Greek, *Barbarians*, and the Romans applied the same epithet to all that were not Greek or Roman. Even the foreigner himself opposes the later foreigner. We have seen it in the Old World. We see it in the New. The immigrant has to contend not only against the native of foreign-descent but also against the foreigner himself, who is often more vehement in his advocacy of immigration exclusion or restriction than the most blue-blooded of natives.

Future generations will wonder, how we, with our vast territory, with our unlimited resources, with our great abundance, with a record of inestimable benefits derived from immigrants, with no real cause at all for dissatisfaction with them, could so disgrace ourselves and our History, and cripple the growth and the development of our country, by desiring the exclusion of the foreigner. Why did we not, ere we permitted the poison-breath of restriction and exclusion to breathe upon our liberal and hospitable laws, blot out the opening chapters of our

History? Why did we not efface from our mind the story of the Pilgrim-Fathers? Why did we not blow to atoms the statue of Liberty on Bedloe's Island, before we disgraced our name and fame by he Chinese-Exclusion act, before we disgraced our laws by prohibiting the landing of that handful of unfortunate poor, whom over-crowded and poverty-ridden Europe can not support, and who can not there support themselves, and who seek our shores to try their fortune here, as have the many millions of people before them? Fie on that ingratitude! Fie on that heartlessness! Fie on that un-American spirit of intolerance! that will send such unfortunate pilgrims, back from a land where plenty abounds and where resources are inexhaustible, back from what to them are the shores of the "promised land" to misery and starvation.

It is not exclusion nor restriction that the Immigration Question wants but thoughtful guidance and wise regulations. There are errors which can be corrected without injustice. The crowding in of immigrants into already overcrowded labor-centers is a serious error that calls for speedy regulation. Baron Hirsh has shown us one of the ways out of it. He has placed a considerable fund at our disposal to assist some of the immigrants to become self-supporting, to teach them a trade if trade-less, and to supply them with tools, if tool-less, to help them away from overcrowded centers of labor and population, out to the broad territories that eagerly await their coming, and that shall reward their toil with a thousand-fold return. This country can comfortably support millions more of farmers and mechanics and artisans. Let them come. They have the same right to come that we and our fathers before us had. We have murderously wrested this land from the Indian, let us not now selfishly appropriate for ourselves alone what does not belong to us, and of what we can not make full use. Let them come, and let us help them to where they are most wanted, and keep them where they are most wanted, and each one of them will become a blessing to himself, and help to make this the most prosperous, the most blessed, the most glorious land on earth.

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXV Sunday, February 4th, 1912 No. 12

Dr. Krauskopf being out of town on Sunday, January 28th, no Discourse was delivered.

This number contains one of Dr. Krauskopf's earlier Discourses.

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A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, January 14th, 1912.

I.

It was with considerable hesitancy that I selected to-day's subject, and it is with much trepidation that I enter upon its discussion. I know but too well that subjects such as I have chosen are unpopular, that had I announced some such theme as "*The Great White Way of New York*," or "*Some Shady Doings of the Millionaire Colony of Newport*," or "*Scenes on the Boardwalk of Atlantic City*" a much larger auditorium than this might not have been able to hold the people who would have assembled. I feel quite sure that upon hearing or reading the announcement of to-days's subject not a few remarked "I don't want to hear it; I have no interest in it."

An unpopular subject.

It were cowardly, however, if I were to allow fear of unpopularity to silence my sense of duty. Persistence may overcome indifference at last, may at length convince even the most thoughtless that there is no more vital concern for the American people to-day than the subject I have chosen. "It is the continual dropping," says the proverb, "that wears away the stone." It is by continual appeal to reason that one of our most menacing dangers may ultimately be overcome. It was by closing every speech he made in the Senate, no matter what its theme, with the words "*Carthago delenda est!*" (*Carthage must be destroyed*) that Cato convinced at last the ancient Romans of their duty to brave and to conquer their enemy. At a council of war a Grecian

Not deterred by unpopularity.

general advocated so persistently a course of action opposed to that of his chief that the latter, losing his temper, struck him in the face. "Beat me," cooly said the stricken, "beat me as much as you please, but heed my counsel." Even so would I say, dislike my subject as much as you may please, but heed its counsel.

It is the misfortune of some people not to see the truth of their counsel recognized until it is too late. When Cassandra warned her people against trusting the treacherous Greek, they spurned her counsel and denounced her as a false prophetess; but the ruin of her city and the slaughter of her people proved only too well, but, alas, too late, that she had counselled timely and wisely. God grant that the fate that befell Troy for not heeding wise counsel while yet it was time, may not befall our country.

Some truths not recognized till too late.

I appeal to you in your own interest as well as that of your children and children's children. I appeal to you in the interest of tens of thousands of people who are on the verge of despair. I appeal to you in the interest of your country, the perpetuation of which, in all the strength and glory in which it was bequeathed to us by its heroic founders, is the most sacred obligation of every loyal and grateful American. I appeal to you in the interest of tens of thousands of unfortunates who suffer under cruel oppression in foreign lands, who, mindful of the consecration of our country as a refuge to the persecuted of all creeds and peoples, look to our shores as their haven of escape, who, by reason of Russia's probable revenge on them because of the abrogation of its treaty with the United States, may be in more desperate need of our shelter than they have ever been before, but who are in danger of seeing our bars let down in front of them, because we have not dealt wisely with those that had preceded them.

Appeal to reason.

Louder and louder grow the protests against unrestricted admission of immigrants, and loudest among them are those of men of influence in the Congress of our Nation, and within their own respective states. At the doors of our immigrants are laid by far the largest number of evils from which our country suffers, and no end of ill-will is stirred up against them in consequence. They are charged with raising the price of food because of their consuming vast quantities of it, while producing but very little of it. They are charged with lowering wages by underbidding the American laborer in the open market. They are charged with driving the American entirely off the field of fair competition by reason of their willingness to live and toil under conditions of congestion and filth to which the native will not and cannot submit. They are charged with preventing a general introduction of the eight-hour law, and a general betterment of the status of the laboring man by reason of their willingness to work any number of hours a day, for any kind of wages, at any kind of a place. They are charged with making possible the vilest corruption of politics by reason of their readiness to sell their vote at any price, or do any kind of dirty work for pay. They are charged with congesting our already overcrowded cities, and with breeding and disseminating there all manners of vices and crimes and diseases. They are charged with filling our jails and reformatories and penitentiaries, our brothels and saloons, our orphanages, hospitals and almshouses. They are charged with necessitating our doubling and trebling our police-force and courthouses and taxation.

Immigrants blamed for our sins.

While immigrants have been the makers and perpetuators and protectors of our Nation, while they have furnished a large part of the best citizenship of our land, while they have filled creditably places of honor and trust in every walk of life, from cabinet officer to com-

Dangerous half-truths.

mander, from mayor to magistrate, from judge, editor, preacher, teacher, to artisan, mechanic and merchant, while there is nothing of which our Nation is to-day in greater need for a proper development of its well-nigh inexhaustible resources than wisely and widely distributed immigrants—while all this is true, there is also, unfortunately, enough of truth in some of the charges raised against immigrants of recent years to make the half-truths more dangerous than whole falsehoods would have been.

Cities congested because they provide work and wage.

It is true that immigrants of recent years have, for the most part, settled in the large cities, and that, by reason of their overcrowding and their glutting the labor market, they have produced conditions that militate against their own and their country's best interest. It must not be forgotten, however, that they located in the cities because the industries employing them were established there. It is true that some of them allowed themselves and their votes to be used for corrupt, political purposes. It must not be forgotten, however, that many of those who corrupted them prided themselves on their Puritan or Colonial descent, and profited far more by the corruption than did the corrupted. It is true that by increasing the number of food-consumers, without increasing the number of food-producers, they increased the price of food. It must not be forgotten, however, that it was easier to find labor in the city than to acquire a farm fully equipped, and the knowledge how to till it profitably, and the means to maintain life until the farm was producing. It is true that a considerable number of them have joined the ranks of the vicious and criminal and diseased. It must not be forgotten, however, that their mental and moral and physical deterioration was not, as a general rule, a consequence of their own violation or of inherent tendency, but was forced upon them by the want and misery and squalor under which they were obliged to eke out a wretched existence.

It is true that even men who are friends of the immigrants, who are glad to see them come to our shores and bid them a hearty welcome when they come, even such men as James J. Hill, of Minnesota, have risen and declared that, unless we bring about soon a more rational distribution of our population, both native and immigrant, than now exists, that, unless we set ourselves earnestly to work now to provide for an increased food-supply for the Nation, through an increased farming population, there will not be food enough to satisfy the hunger of the American people fifty years hence, when the population of the United States is likely to be 200,000,000 souls.

Congested cities a menace to Nation.

The staples of life are constantly increasing in price. Some of them, such as meats, are with each year more becoming luxuries. The price of fresh eggs has already passed beyond the reach of the average laboring man, and with the price of potatoes more than one dollar per bushel, there is little wonder that the laborer's dinner pail is no longer as full as it used to be, or as nourishing, and that, when work is slack, which is of frequent occurrence, the pangs of hunger are keenly felt, and that they give rise to bitter feelings against society in general and employers in particular.

Hunger has its lodgment there.

Here and there may be heard already the rumbling of the rising volcano that rages beneath, whose outbreak is inevitable, if not warded off while yet we may. Most of the great revolutions of the world have had their origin in the Cry for Bread. Hungry men are desperate; like necessity, they know no law. Fathers know no mercy, mothers fight like hyenas when their children clamor for bread with nothing but an empty cupboard to satisfy that cry. When that cry is heard the cheeks of the well-fed may well blanch, and the hearts of the well-to-do may well tremble, for their doom is nigh. It was the Cry for Bread that was the primal cause of the Peasant War in Germany, that swept

Revolution unavoidable if not warded off.

mighty armies to perdition. It was the Cry for Bread that was the primal cause of the French Revolution, that brought a king and queen, princes and lords, counsellors and mayors, bankers and priests, and thousands of others to the guillotine. It was the Cry for Bread that was the primal cause of the bread-riots in England during the Corn Laws agitation. It is the Cry for Bread that is at the bottom of most of our strikes and lockouts, of the bitterness of feeling that exists between employer and employee, which, at times, finds vent and satisfaction in such outrages as those committed by the McNamaras and their accomplices and abettors.

Condemn as we do these brutal acts of vengeance on the part of laboring people, searching into causes, studying the wage-question, housing conditions, the food-supply, the slavery, the squalor, the misery, we can quite understand the causes that give rise to them. There are miseries that make for madness. There are sufferings that dry up every drop of the milk of human kindness. There are wrongs that compel unbelief and anarchy. It is not easy to be contented when there is no food in the larder, no coal in the bins, not enough clothes to cover the body, not enough room to stretch out at night, and no work and wages for weeks and months. It is not easy to be contented, when, notwithstanding slavish toil from early morn till late at night, there is not enough left after rent and physician and grocer are paid, and the insurance is looked after, and the installment man is satisfied, to appease the cravings of hunger.

Not easy to be reasonable when hunger maddens.

Not long ago the School Board of New York City discovered that hundreds of Ghetto children were daily sent to school without breakfast, and that but little more than a crust awaited them at noon—their only meal during all the day. Hundreds of infants, a milk inspector reported, perish annually in that quarter because

The congestion of the Ghetto.

compelled to subsist on milk more than half of which is water. Three hundred thousand human beings live in that Ghetto district, within an area covering one square mile, the Tenement House Comission of New York reported, a population equal to that of one of our great cities, a population about equal to that of the new state of New Mexico, whose area is two and a half times as large as that of Pennsylvania, the population of the latter state being over seven and half millions. In other words, if New Mexico were as densely populated as Pennsylvania it would house more than eighteen millions of people. The number that vast state houses at the present time about equals that which teems within one square mile in the Ghetto of New York. Within the tenements of that most densely populated district in all the world there are 250,000 rooms that have neither windows nor any other aperture communicating direct with outer light and air, that do not even communicate with other rooms provided with windows, into which there oozes an atmosphere that is impregnated with the poison of putrefying filth, and that infiltrates the germs of that dread white plague that counts its victims in that district by the hecatombs. Little wonder that an undertaker-landlord of one of these tenements remarked that "it is not in the rents as much as in the funerals which I get out of my tenants wherein my profit lies."

Enter one of these tenements, and you encounter a seething mass of humanity toiling, slaving, here and there the rattle of the machine unable to drown the hacking cough of the consumptive, or the moan of the wasting or dying. You hear of almost incredible hours of labor—sixteen, eighteen, even twenty hours a day. You hear of wages so low that it is difficult to believe, yet only too true. Bargain counters must have cheap wares, and the low price must be gotten at the cost of the heart's blood of these unfortunates. You find single rooms occupied by families of

The horror of the Ghetto.

six persons, and more. You find a family of seven persons, including a son of nineteen and a daughter of eighteen, inhabiting a dingy basement kitchen, all sleeping, side by side, on the same floor. You find rooms in which children are sleeping on shelves and under their parents' bed. You see children that pass months, perhaps years of their early childhood before they catch a glimpse of sun or sky, of flower or tree, before they hear the song of bird. You see parents who are too busy to give their growing boys moral oversight, and which boys, being largely their own masters, make the public street of the slums, with all its sights and sounds, with all its temptations and sin, their first and worst school of life. You hear of young women tempted and fallen. Wearying of perpetual slavery, longing for the joy of life which they feel is the right of youth, yearning for ornaments which the pittance they earn will not permit, they readily listen to the serpent's tongue, and easily fall victim to his wiles. You little wonder at the confession of a fifteen year old child-mother that there was scarcely a misery, a vice, which she had not seen, or of which she had not known or tasted, that, though a mother in her early teens, she could not remember when she was a child. You see mothers obliged not only to do all of the ordinary housework, not only to bear and nurse and tend their children, but also to slave alongside their husbands from dawn to midnight, and all for the barest necessities of life. Their faces and forms readily reveal the signs of exhaustion and decline, and tell only too clearly what heritage of weakness their children have brought into life with which either to curse their own existence or to become a burden on the charities or city or state.

After such a visit as this in the largest and darkest Ghetto of the world, you are no longer surprised when you read a poem like that entitled "*In the Cemetery*," by the Yiddish poet Rosenfeld. In that elegy, the

The wail of the Ghetto.

author contrasts the unadorned grave of the sweatshop slave with the flower-covered mound of his employer. He makes the corpse of the slave ascend and declare that the flowers on the rich man's grave, the boards of his coffin, the clothes on his body, all, all, are the blood and marrow and substance of the laborer slaved and starved to death. That poem reveals more than the agony of despair. It shows a spirit which, being utterly hopeless is also utterly reckless, which foreseeing nothing but want and misery and death, finds grim delight in contemplations of vengeance visited on him whom he believes to be the creator of all his woes. He calls it a dream. God grant that it may never become a reality.

To be sure, the charities have labored hard to piece out, by means of alms and deeds of benevolence, the short-comings of small wages, scant rooms, ill health, bad morals—but all too little avail. For every one they helped, a dozen sprang up requiring help. Never in the history of man have such enormous sums been expended, and such hosts of people been employed for the alleviation of the poor as at the present time. Millions are added upon millions; buildings upon buildings are erected, organizations upon organizations are founded, for the care and cure of society's diseased and dependent. For the poor we sew and dance and play, for them we write and speak and pray, for them we beg and scold and legislate—but the poor continue poor, and grow in number. From every direction comes the cry for more money, for more workers, for more institutions.

The helplessness of charity.

It could not well have been otherwise. Our intentions were good; our execution was worse than bad. Instead of removing the unfortunates from the Ghetto, where it was but too evident they could remain only to their undoing, we permitted them to remain, and to sink deeper and deeper into the quagmires of misery. We contented ourselves with nostrums when we

Attempted cure well-meant but wrong.

should have applied radical measures. We saw that these people were sociologically sick, that a deadly poison had entered their system, that they were breathing a pestiferous atmosphere which was undermining their moral and mental and physical health, that they were overworked, underrested, underpaid, underfed, that they needed a change of habitat, of air, of work, of diet, of association and environment, and we put charity-plasters upon them, and are surprised that they did not get well. What would we think of the physician who, seeing a boil upon the face or neck of his patient, would content himself with putting a plaster upon it, without proceeding at the same time to expel the impure blood that had given rise to it? What would we think of a Board of Public Health, if, seeing a death-spreading cesspool, it contented itself with burning incense around it, instead of putting it out of existence?

There was but one cure, a cure absolutely sure and easy, called *Nature Cure*, that would not have cost one-thousandth part which the other attempts and failures have cost, the cure that would have taken the poor out upon the broad fields, where nature fairly clamors for them, where there is room and work and health and wealth and happiness for many thousand times their number, where the sun would greet them, and the breezes play upon them, and the birds and brooks sing to them, and the flowers and shrubs and trees greet them with their sweetest fragrance, where the family would sit under their own roof, with none to drive them, with none to make them afraid, with none to rob them of the just returns of their handiwork.

Nature-cure the only help.

II.

I have made it my duty in recent years to travel considerably through the far north-west and south-west for the purpose of investigating agricultural conditions and colonization opportunities. I visited farm lands and fruit orchards and cattle ranches. I talked with farmers on their lands, entered their homes, broke bread with them at their tables. I saw farms that yielded, per acre, from 40 to 60 bushels of wheat or barley, from 80 to 100 bushels of oats, without the cost of one cent for fertilizer. I saw gardens and orchards in which vegetables and berries and fruit were grown that yielded from $250 to $1000 per acre. I saw farms, thousands of acres in extent, requiring steam plows for their cultivation, and heard of farmers complain that the lack of farm hands prevented their cultivating more. For every one farm cultivated I saw miles of fertile lands that had never yet felt the touch of plow. While some of the European and Asiatic countries average from 300 to 500 people to the square mile, such states as Oregon, Wyoming, Idaho, Nevada do not together average one person to the square mile. And yet there is one square mile in the Ghetto of New York that has a population of 300,000.

Farm opportunities in the West.

I traversed large parts of Texas, a state so vast that only the term *empire* can convey a faint idea of its area, a state larger than the German empire, and while the latter is obliged to support a population of more than 60,000,000, Texas, whose arable lands, if cultivated, would yield harvests equal to the principal crops raised in all the rest of the United States, has a population of but 4,000,000, about equal to that of the city of New York. In this state of

Agricultural wealth in Texas.

Texas there is grown almost every variety raised in southern and northern climes. Here grows cotton and grain equal in quality and quantity to the best grown in any part of the United States. Here grows the luscious orange and the juicy fig, the tempting peach and the delectable grape-fruit. Here grows the strawberry in midwinter, of which some farmers garner as many as four crops a year, and some communities ship northward annually as much as $100,000 worth. Here grow, every month in the year, vegetables that excite the envy of the northern farmer. Here grow two crops of alfalfa in a season, of which some farmers gather as many as ten tons per acre. Here grows, on soil from six to eight feet deep, one kind of crop or another, every month in the year, on open prairie land that does not call for one cent of expenditure for clearing or fertilizing. Here is to be had more timber than in Michigan, more iron than in Alabama, more marble than in Vermont, more tobacco than in Virginia, more fruit land than in California, more oil land than in Pennsylvania, more grape land than in all of the rest of the United States combined. A score of railroads intersect every part of the state, and they and a number of steamship lines speed the surplus products of Texas to all parts of the world.

Need of a Moses.

Often, when beholding the bountifulness of the states of which I have spoken, and contemplating the sparsity of their population, and their possibility of housing luxuriously, and nourishing healthily, and employing profitably, the vast mass of people in the submerged quarters in the northern and eastern sections of our land, and millions of others, my heart ached, and fervently the prayer winged itself from my lips: Would to God, some new Moses might rise to lead these unfortunates of our day, from their house of bondage to the land of promise, to the land overflowing with milk and honey!

"But they will not go to the country and take up the life

of the farmer," is commonly believed. The belief is true of some, and is not true of others. It is true that there are poor people as there are rich people who seem to have an unconquerable dread of the country and its quiet, who love the excitement of the crowds, the clash and din of the noisy street, who would rather endure any kind of city hardship than enjoy all the real pleasures of country life, who would rather hear the rasping horn in front of a city nickle-show than all the birds that ever intoned a matutinal choral or vesper song to the rising or setting sun.

Some prefer city life.

But this may possibly not be an unmixed evil. In the present state of industrial organization, the city is needed as well as the country. There must be city folks as well as farmers. The latter must have markets for their surplus products, and there must also be those who shall spin and weave his cotton and wool, and turn them into clothes and bring them to the farmer. If he is to do his best work in the shortest and easiest time on the farm, there must be those to make his tools and implements and a hundred other things he needs, and which are probably made cheapest and best in the city. There must be manufacture and distribution as well as production, and without the former the latter would be deprived of two-thirds of its value.

City needed as well as farm.

The number of those, however, to whom the very thought of farm-life is repugnant, is not as large as it used to be. If you do not believe it, go to the New York office of *The Baron de Hirch Agricultural Aid Society*, and count the number of those who apply to it for opportunity to exchange city slavery for country life, who beg to be placed on farms so that they might live the life God and nature meant them to live, but whose petitions must be denied because of a lack of funds.

Increasing numbers long for farm.

If you do not believe that the number of those eager to take up farm life is increasing, go to the Philadelphia office of

Proved by request for agricultural training.

The National Farm School, and count the number of appeals from deserving lads, that reach there almost daily, at certain seasons as many as five a day, for weeks at a time, begging to be given a chance to quit the city, to be trained in the practice and science of farming, for agricultural callings, to be made bread-producers instead of becoming bread-beggars, to be made the kind of citizens of whom the Nation is in need and of whom it would be proud—but which scores of petitions must be turned down because of lack of funds to house, board, clothe and educate a larger number of students than now crowd its walls.

If you do not believe that an intense craving for farm-life, for the sound of rustling trees and waving grain, for the sight

By yearning in Ghetto writings.

of green grass and pasturing cattle, has sprung up among large numbers of the submerged, turn to some of the present-day Ghetto literature. Turn to the poet to whom I have already referred. Read his poem entitled "*Despair*" in which an enfeebled, because overworked and underfed, sweatshop slave is solaced by him thus: "You wish to be in fields where the air is fresh and life is free. Wait patiently, you will be carried thither soon enough." Or read the poem called "*The Nightingale to the Laborer*," in which he makes that bird of sweet song call to the toiler: "Break away! Enough of your slaving in stifling shops! See how nature opens wide her arms to press you to her life-giving, health-instilling, joy-throbbing bosom! Others are there, and they ask for you. There is your place! There is your share! Haste you thither! Cease to be a sweatshop machine! Become a man!"

If you do not believe that thousands of them are ready to heed that call, then ask the Hon. James Wilson, Secretary of

By appeals to Government for free land.

Agriculture at Washington, and let him tell you of the requests for free land that constantly rush in upon him from the congested cities, which unfortunately he is unable to grant.

"But they are not fit for agriculture," is another general belief. "Colonization attempts have been repeatedly made," it is charged, "and they have proved dismal failures."

Past failures accounted for.

The sin has not always been on the heads of them that failed. A good-sized volume might be written, and even that would not contain the whole story, of the blunders that have attended past efforts in colonizing Ghetto people--in sending them far away, without the leadership of trained agriculturists, in trying to keep them there without the necessities of life till self-supporting, in expecting immediate golden returns from colonists who before their coming had never seen a plow, much less handled one, in settling people wholly unfitted for pioneer work in uncleared wilderness, or on desert lands, purchased because cheap, and abandoned because worthless, lands so sandy or swampy or sterile that their only assured crops were mosquitoes, maleria and misery.

If, however, you would be convinced of the fitness for agriculture of such as were given a fair chance for success visit some of them on their farms in the states of New York, New Jersey, Pennsylvania, or in some of the New England states. In fact, so great in these latter states have become farm-settlements composed of former-day sweatshoppers that a scion of one of the blue-blood families complained recently in the public press, and to his own discredit, that the people of the Ghetto are fast filling the farms which for some two centuries were owned and tilled by the best families of New England.

Illustrations of success in East.

If yet more you would be convinced, visit some of the hundred and more graduates of *The National Farm School* on their own farms, on which, or near which, they have located relatives of theirs or other former dependent Ghetto inhabitants. Or visit them on agricultural estates belonging to others, of which they have charge as

Among graduates of Farm School.

general farmers, or dairyists, or orchardists, or floriculturists or stockraisers, and the like. Or visit them in agricultural schools where they are employed as instructors, or follow them to the various sections of our land where they are carrying on experimentations for the Department of Agricultural of the United States. Or visit the pioneers of the agricultural colony in Utah, composed of one hundred and fifty families from the Ghettoes of Philadelphia and New York, most of them under thirty-five years of age, but few over forty years, who have recently taken up six thousand acres, and have begun, with most promising outlook, to cultivate them, under the leadership of a graduate of *The National Farm School.*

In Utah colony.

What has been done in Utah could be done a thousand fold in Texas and other states. Graduates of *The National Farm School* are only too eager to lead such colonies, and, having been trained for just such work, feel in themselves the power to make successes of them, if the means were at hand for the purchase and equipment of the necessary farms, and for the maintenance of the pioneers until producing.

Why do not more colonize?

We often hear the question: "If they, for whom there is no work nor wage, no room nor health, in the congested city, are so eager to go to the sparsely settled country and take up farming, why don't they do what the recently organized colony in Utah did? Why don't they go forth, buy land, build homes, get a *National Farm School* graduate to start and lead them?"

Have not the means?

The answer is: Few, dishearteningly few, have the means to do what is thus glibly advised. If all the advice given with respect to turning tailors into tillers, and pedlers into potato-growers, could be coined into money, our Ghetto-problems could be solved beyond a possibility of their reopening. The wage of the overwhelming majority of those in sorest need of exchanging congested city

life for that of the free and open country has been scarcely sufficient to keep body and soul together, would often not have sufficed at all, if it had not been pieced out by charity. And what is still worse, such is their state of health and mind, that, if their removal is much longer deferred, they will be wholly unfit for the strenuous life and labor required during the first years of colonization, and they will become all the more a hopeless burden on the charities.

"But why do not the charities come to their rescue?" is asked. "Why do not they buy farms, equip them, and move upon them those eager to go, those who by continuing in the city can only continue to be a burden upon them."

Why do not charities aid?

This is just what the charities should do, but, unfortunately cannot do. As at present organized, they have more than they can do in relieving immediate needs. There is no putting off feeding the hungry, clothing the naked, healing the sick, teaching the ignorant, correcting the erring, sheltering the homeless. Much as they may desire it, they have no money to spend for *preventive* work, for removing the people to where there will be no need of their being hungry and naked and sick and ignorant and shelterless.

Have not the funds.

Someday, perhaps, they will tire of the everlasting external plaster-palliatives without going to the root and removing the source of the evil. They will make it their duty to lay by annually a certain percentage of their income, combine the sums thus put aside by the different charities, make a state-wide, perhaps a nation-wide, fund of them, under some such name as *The State Colonization Fund* or *The National Colonization Fund*, which fund would in time, be amply large enough to enable them to buy farms, equip them, and start upon them on reasonable terms, self-dependent colonies composed of those who now are dependent upon them.

Will do preventive work some day.

And some day philanthropists will recognize that, at the

present hour, there are other and nearer duties than endowing universities or founding libraries, or other kindred institutions. Useful as these are, we cannot but class them with luxuries when contemplating the horrors of the ghettoes and slums, the havoc of life and possibility that is wrought there daily, because of a lack of work and wage, of room and health. When a great mass of people clamors for bread, and menaces the peace and safety of the community, and breeds and disseminates disease by reason of its filthy environments, it is idle to hope that they will be calmed by the reports of the tens of millions of dollars that have been given for larger opportunity for the study of Greek or Latin or Hebrew or other cognate languages, for unearthing buried fossils or buried peoples or buried civilizations, when there are hundreds of thousands of people at the present day who are buried beneath piles of misery deeper than the sand heaps that cover ancient Babylon or ancient Troy. In well regulated homes it is not customary to serve cake and candy before the staples of food have been served with which to satisfy the cravings of hunger. May we not expect of philanthropists the wisdom displayed by the average housekeeper?

Philanthropy chiefly concerned with higher education.

Germany has the reputation of being the best educated nation of the world, and yet she has not gained that distinction through educational endowments as stupendous as those which our country has received. She has not one-tenth of the educational institutions we possess, for the reason that she needs and spends her money for the promotion of the well-being and well-doing of all her people. As a consequence, there cannot be found, even in her largest cities, such slums and ghettoes, such miseries and wants, as abound in our own. You will look in vain in that country for untilled lands, or for abandoned farms, or for farms poorly cultivated because of a lack of hands. Her cry is not for more people on her farms, but for more farms for her people.

Last year, we are told, some one hundred millions of dollars were donated in our country by philanthropists for purposes of higher education. For that sum of money twenty thousand small farms could have been purchased and equipped at an average cost of $5000 each, and these twenty thousand farms could have, within a short time, supported healthily and happily, one hundred thousand souls, by far the greater part of whom are to-day dependent on the charities, or are wasting away because of a want of it. And every cent of the money thus expended could have been made returnable, after a few years, to the loaners or to the respective communities. Had that sum of money been donated for the training of lads in the science and practice of agriculture, such as is given at *The National Farm School*, near Philadelphia, the mere interest of it would have sufficed to free annually one thousand young men from the thraldom of the congested city, and prepare them to lead annually thousands of suffering and dependent people to health and wealth and happiness.

Will colonize some day.

And some day our legislators will recognize their duty more clearly than they do now. Some day they will appreciate better than now that their land is their best asset, that it yields richer returns than all the gold mines of California and Alaska, than all the silver mines of Nevada or Colorado, or all the coal mines of Pennsylvania. Some day they will cease speaking of barring the door to the immigrant because of his present tendency to congest the cities, often for no fault of his own. Some day they will take him by the hand, and lead him forth to the broad lands, and start him on a farm, where he is needed, where a prosperous future awaits him, where he must remain—if he is to continue in the land—a reasonable length of time, at least until he has reimbursed the country for its outlay on him.

Legislators will colonize immigrants and not restrict.

Upon a fair trial of this plan, our legislators would find that a safer investment than this has probably never been made in the entire history of our Nation. And why should not our country undertake this expense, seeing that it has so much money to waste on battleships and armaments, on army and navy, for the purpose of being prepared for a remote possibility of war with some other nation? For that remote possibility, there have been expended by our country, during the past ten years, more than one and a half billion of dollars, an almost inconceivable sum, the staggering immensity of which you may possibly grasp when realizing that that sum of dollars exceeds the sum of minutes that have passed from the year 1 to year 1912. If there had been expended on the purchase and equipment of farms, and on settling upon them some of the populace of our congested cities, even but a part of the money spent on the building of battleships that are antiquated five years after they are built, and sold as junk a score of years after, our ghetto and slum problems would have been solved. Prices of food would not have been soaring to-day almost beyond the reach of the laboring man. Gnawing hunger and insufferable misery would not have exposed our Nation to a far greater foe threatening from within that ever it need fear from without.

Will divert money from army to farm.

In the mean time, until philanthropists and legislators recognize these truths and act upon them, there is much that can be done by the states possessing vast areas of fertile, unoccupied lands. Having the lands that need people, their best efforts must be directed toward bringing the landless people upon the peopleless land. Convinced that they have what the landless people need, convinced that theirs is the power to deliver the submerged from poverty and its attendant miseries, they ought

Land-blessed states have duty

not to exhaust their energies with mere wishing, but should go forth to the poor of the cities with their good tidings.

When certain religious peoples believed that they were in possession of truths that involved the redemption of man, they believed it strongly enough to impel them to traverse lands and seas as missionaries, to brave savage and wild beast, torrid and frigid zone, in order to share their blessings with those in need of them. If it is the belief of the states possessing vast, unoccupied, fertile lands that they have the solution of the problem of the congested cities, and they have good reason for believing it, then let them send forth their missionaries to the slums and ghettoes with the new and needed gospel: *For the Landless People the Peopleless Land!*

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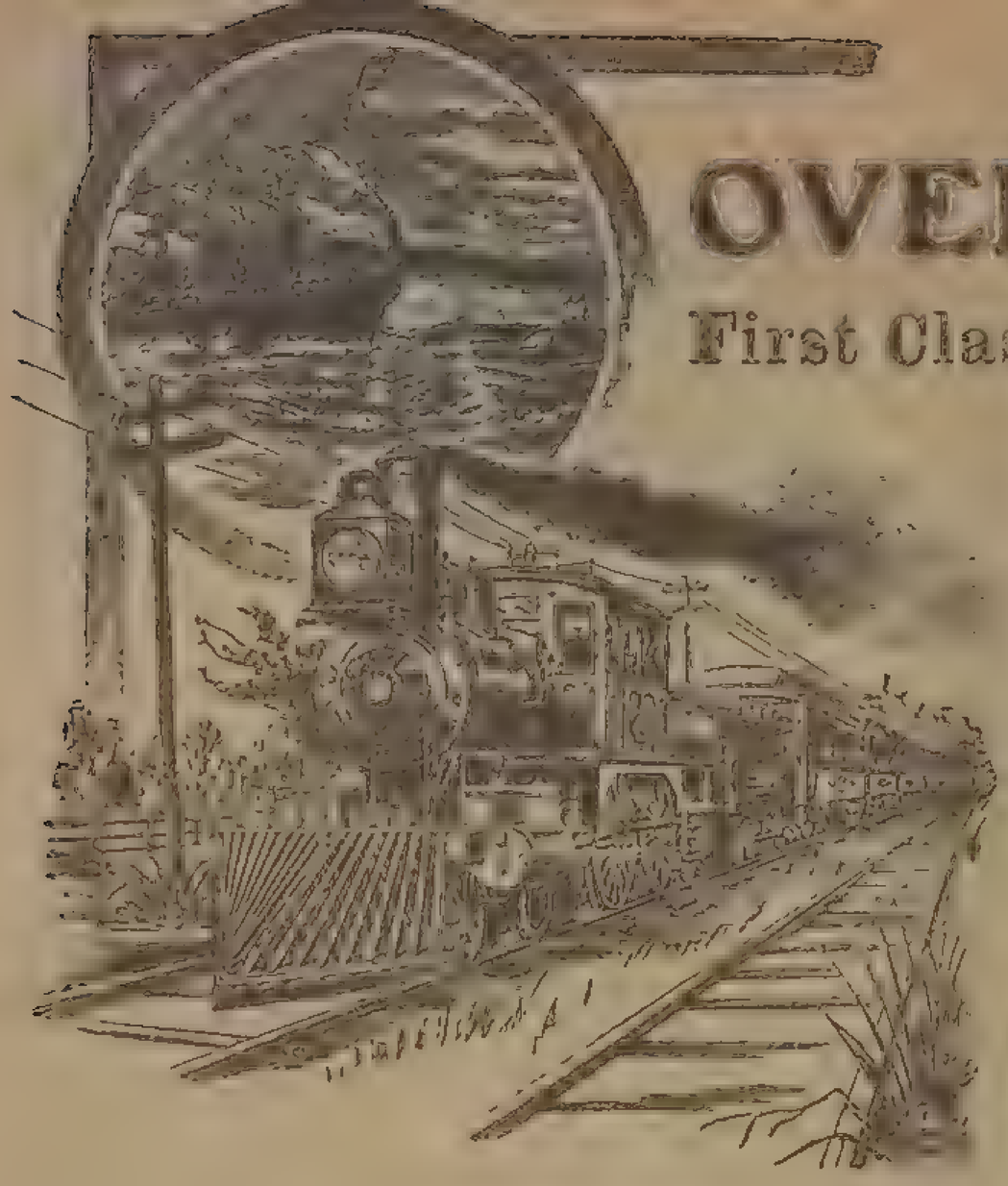
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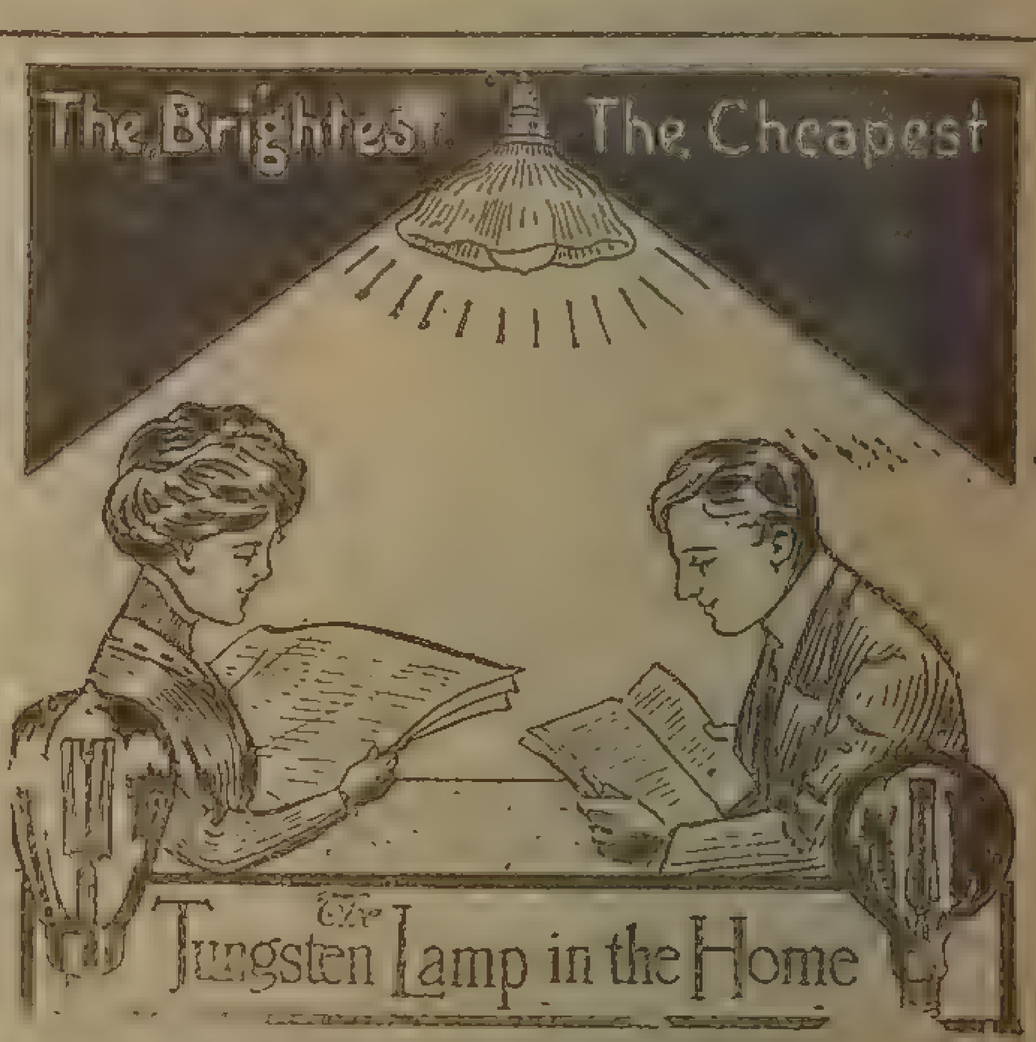
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What's the Matter with the Bible?

A Discourse at Temple Keneseth Israel,

BY

RABBI ISAAC LANDMAN,

Philadelphia, January 28th, 1912.

The modern young man and the Bible.

Speaking to a young man, recently, concerning his neglect of the Bible and his consequent ignorance of its contents and value, he defended himself with the statement, "I am not a bit religious and, therefore, I am not a bit interested in the Bible." I replied, "Yes! And as a result you lack those finer elements of culture that come from knowledge of the Bible and the consequent spirituality."

Cultural value of the Bible thoroughly established.

Spirituality and culture go hand in hand, and the spiritual and cultural value of the Bible are both established without the need of argument at this time. At the recent tri-centenary celebration of the English translation of the Bible, this value was proved better than it can be done here. The Bible was shown to be a human document of intense interest. Its pages record in song, story, law and historical incident, the vices and virtues, falls and glories, vulgar propensities and spiritual capacities of the meanest slave and sublimest prophet. It is the storehouse of remotest antiquity's life, thought, politics, poetry, parable, fiction, manners and customs and worldly wisdom. It is the depository of the most ancient ideals and aspirations of the most ancient peoples. It is the

cultural ground-work of the greatest thinkers, writers and musicians of the present era. It is the fountain-head of most of our classic literature, poetry, oratorios and operas. A claim to culture that does not rest upon some first-hand acquaintance with biblical characters and incidents will not stand the test among the truly cultured.

As a spiritual source, however,

But, it may be argued, the most vital interest in the Bible does not lie in its cultural value. It is as a book of spiritual sources that it has been and is most read. It is as a book of religious inspiration and action that it has been and is most thought on and commented upon. It is as a book of theology that it has been the cause of dissension and warfare in the past and of dispute and controversy in the present.

It seems to have become useless.

After all, it would seem that the cultural value of the Bible is incidental to its spiritual, religious and theological force. Perhaps our young man is right. Modern knowledge has proved the ancient book to be in vital error on things spiritual, religious and theological, and it no longer interests the modern man a bit. It may be that because the Bible has outlived its usefulness as a source of spiritual, religious and theological inspiration, it has also become useless as a cultural agent.

What's the matter with the Bible spiritualy?

What, then, is the matter with the Bible that it has fallen to such low estate in the sight of the modern man of modern knowledge? What is the matter with its truths and ideals that we can no longer believe them literally and faithfully as did our fathers? What is the matter with its religion and theology that we have become so skeptical of them?

Some alleged causes for it's present low estate.

Our young man will reply to these questions with more questions: How can the modern man of intelligence, of advanced general and scientific knowledge, believe in such nonsense as the Bible being the inspired and revealed word of God? Does the Bible contain the truth? Why! Science has proved its very opening chapters—the creation story—to be nothing more than a child's-play fairy tale! Is the Bible the word of God? Then God uses language and stories so vile and obscene that even the present-day police censorship of literature and morals would condemn them. Is the Bible inspired—revealed? Then God has breathed into men desire for, and has actually led them on to, such atrocious horrors as rapine, murder and massacre. Did God perform the miracles recorded in the Bible? Then would that He perform a few miracles to-day, to bring us cures for poverty and disease, rest from wars and social conflict and surcease of man's inhumanities to man. That's what's the matter with the Bible—and its enough!

The matter with the *Creation Story* explained.

Here is a gauntlet thrown at our feet, with a startling challenge. Let us see. Suppose we begin with the creation story. Most critics of this school never get beyond it in their investigations. We must make it clear, to begin with, that the Bible is not a scientific text-book. It is a series of books written by different men, at different times, under different conditions and influences. It is, as has been said, a storehouse, a library of the life, history, laws, literature, manners and customs and religious ideals of the ancient Jewish people and of the peoples with whom they came in contact. The marvel, therefore, is not

that the Bible creation story does not square with the modern theory of evolution, but that the writer of some twenty-five centuries ago discerned in the creation a progressive and systematic evolution from chaos to order, to light, to vegetation, to animal life, to human life and human intelligence. Who will expect that the scientific notions of so many centuries ago should tally in exactitude, clarity and significance with the scientific facts of to-day? On the other hand, who can say but that this very poetic conception of an orderly, systematic, progressive creation, was the inspiration of the nineteenth century evolutionists?

The matter with *verbal inspiration* explained.

Is the Bible the Word of God? No one believes to-day in the verbal inspiration of the Bible. No one believes that God dictated to the lawgiver, historian, poet or prophet. In this sense of literal, verbal inspiration the Bible is emphatically not the Word of God. The *words* of the Bible are like the words of any other books—the means for conveying ideas. Its stories are stories; its history, history; its parables, parables; its poetry, poetry. The *words* of the Bible indicate the writers' individuality of style, of mentality, of figurative expression, of religious experience—nothing more.

The matter with *revelation* explained.

What, then, of inspiration, of revelation? Let us remember that the Bible is neither a scientific textbook nor a critical history. Its concern is, principally, with man's spiritual development and not with scientific and historical knowledge. That the creation story contains the hint of a systematic evolution is incidental. That its historical incidents throw light on the peoples of antiquity is, likewise, incidental. What is vital

is that its contents trace man's spiritual unfoldment, from the rudimentary indications of a God-consciousness to the full conception of an ethical monotheism.

What inspiration and revelation are.

Now, man learns slowly. Knowledge comes to him little by little, within the limitations of his experience. You can not teach a child differential calculus. To Aborigines, who prepared the soil with a stick, you can not explain a traction plow. So, in the unfoldment of man's spiritual capacities, commandments that are unethical, immoral, and abhorrent to us to-day were, so many centuries ago, attributed by leaders to, or accounted from, God in order to obtain obedience from the people. As the people mounted the steps of their spiritual evolution, however, such impositions ceased. In the later Bible books we find, on the contrary, leaders whose knowledge and experience had fitted them for the inspiration of great ideas. They not only abhor and condemn, as we do, that which is unethical and immoral, but also conceive and give expression to the sublimest truths and loftiest ideals yet conceived or expressed by man. This is what is meant by God's revelation to man and inspiration of men. Such revelation and inspiration was recognized and acknowledged even by the most critical evolutionists of the nineteenth century, who were startled into observing not only God's *inspiration in mind,* but also His *revelation in matter.*

The matter with *miracles* explained.

We no longer believe in the miracles of the Bible. Miracles are phenomena outside of our experience. The Chinese call a railroad engine a miracle of the foreign devil. Take a message out of the air, via wireless telegraphy, for the benefit of a group of

uncivilized people, and you can become their miracle-working prophet. Land in the midst of a savage tribe in an aeroplane and you may, perhaps, become their god. But *we* know that God does not set aside the immutable laws of nature for an individual or a people. The miracles that terrified our ancestors of Bible times, and which appear most natural to us, are merely an indication that we have learned more about natural phenomena than they knew. They mean that nature's book, always open, is just beginning to be read by us. They mean that our religious experiences are now growing and developing in the full view of human knowledge. They mean that we have progressed from the conception of God as a genie to a Creator, whose laws, some of which we, admittedly, do not yet understand, are absolutely uniform and reliable, making life possible. They mean that we are acquiring a stronger, more positive faith in an intelligent, orderly creative-and-ruling spirit of the universe, which is God.

A rebuke from our young man.

Here our young man might come back with a well-aimed rebuke. "The Bible, then, is not the word of God. It is not inspired through and through. Its miracles are not miracles at all, and prove nothing. Then we are exactly where we started from and there is nothing more to be said."

The crux of our problem.

But there is much, very much, to be said, more than time or space will permit—and just at this point. For, having denied the literal interpretation of the Bible, and having eliminated miracles as indicative of its spiritual worth, we are at the crux of our problem. For true criticism must be like that of Jeremiah's.

It must not only pluck up and destroy; it must also plant and build up again.

What true Bible criticism means.

This is exactly the task that present-day Bible critics have set for themselves. They recognize that the Bible's universal appeal is not due to the orthodox acceptance of it as a divine book—that's where they pluck up. They recognize that the human and divine are so thoroughly mixed in the Bible that the divine element in it will always strike a responding chord in every human—that's where they find the possibility for building up. The problem of true and sincere Bible criticism, therefore, is the building-up process—to sift the human from the divine in it, to cast off the temporal and lay hold of the eternal.

Bible criticism as old as the Bible books themselves.

Strange to say, this work is neither new nor novel. Higher critics have been doing it right along, from the earliest days. Read the Bible, book for book, in their historical order, and you will find that one book is a criticism of the preceding one. The priestly code criticizes the common use, heathenish practices as ungodly and untrue. The prophetic preachers criticize the priestly code as inharmonious with their own, advanced God-and-duty conceptions. According to the New Testament, Jesus himself was a Bible critic in that he fought valiantly against its literal interpreters. The rabbis of the first century, in establishing the canon, assuredly were Bible critics in that they determined what books were spiritually fit to be retained in the Bible and what books were unfit.

Modern critics work on the same lines.

The modern higher critics are working on the same lines as their predecessors. They aim, in the light of modern knowledge, at ascertaining what is historical

in the Bible and what is not. They aim at establishing what should be accepted as literal in the Bible and what should not. They aim at determining what is of material value in the Bible and what of spiritual, what is human and what divine.

The matter with the Bible **from the orthodox Jew's point of view.**

It's the point of view, you see, from which we approach the Bible that accounts for the matter with it. Take the point of view of the Orthodox Jew, for example. He looks forward to and prays for the gathering of all Israel in ancient Palestine and for the restoration of the Jewish State which is to be governed by ancient Jewish law. He, therefore, must believe that the prophecies of the Bible will, some day, be fulfilled in a literal sense, and must hold faithfully to the literal interpretation of the book. Along come his sons. They see that times and conditions indicate anything but an end to the diaspora. Their general and specific knowledge does not square with their father's literal interpretation. They jump the traces, gallop wildly away and, from a distance, laugh the Bible out of their culture, their religion, their lives.

The matter with the Bible **from the orthodox Christian's point of view.**

Take the point of view of the Orthodox Christian and you have a similar difficulty. He says that the Bible is a closed book until it becomes "luminous indeed with the glory of the coming of Christ." In other words, he looks backward and believes that all the Bible prophecies have been literally fulfilled in Jesus. Along come his sons. They see that times and conditions indicate anything but a literal fulfillment of the wonderful prophetic visions. They know that Christianity is founded on the absolutely literal interpretation of the Bible; but their general and specific

knowledge does not square, for example, with their father's faithful acceptance of the literal story of the fall of man. So they keep the closed book shut tight and, likewise, laugh the Bible out of their culture, their religion, their lives.

Those, however, whose faith is not dependent upon the literal interpretation of the Bible, like Reform Jews and non-Christian non-Jews, find nothing the matter with the Bible. They do not care whether its prophecies have been, or will be, fulfilled literally. They only know that an impartial, scientific, historical study of the Bible reveals in it, in the midst of much that is unimportant, the outpourings of inspired minds and world-embracing hearts, visioning man's godlike destiny. General science and Bible criticism, therefore, have no terrors for them. They welcome them both with acclamations of joy and thanksgiving. They apply them eagerly to the contents of the Bible and arise from their studies and investigations marveling at the wonders, both human and divine, of the great, old book.

There is nothing the matter with the Bible **when studied historically, and scientifically from the modern point of view.**

You see, therefore, that there is really nothing the matter with the Bible. It's all right! The matter is with us. When the point of view of every one toward it accommodates itself historically and scientifically, the Bible will mount to even higher cultural estimation and greater spiritual influence than it ever held before.

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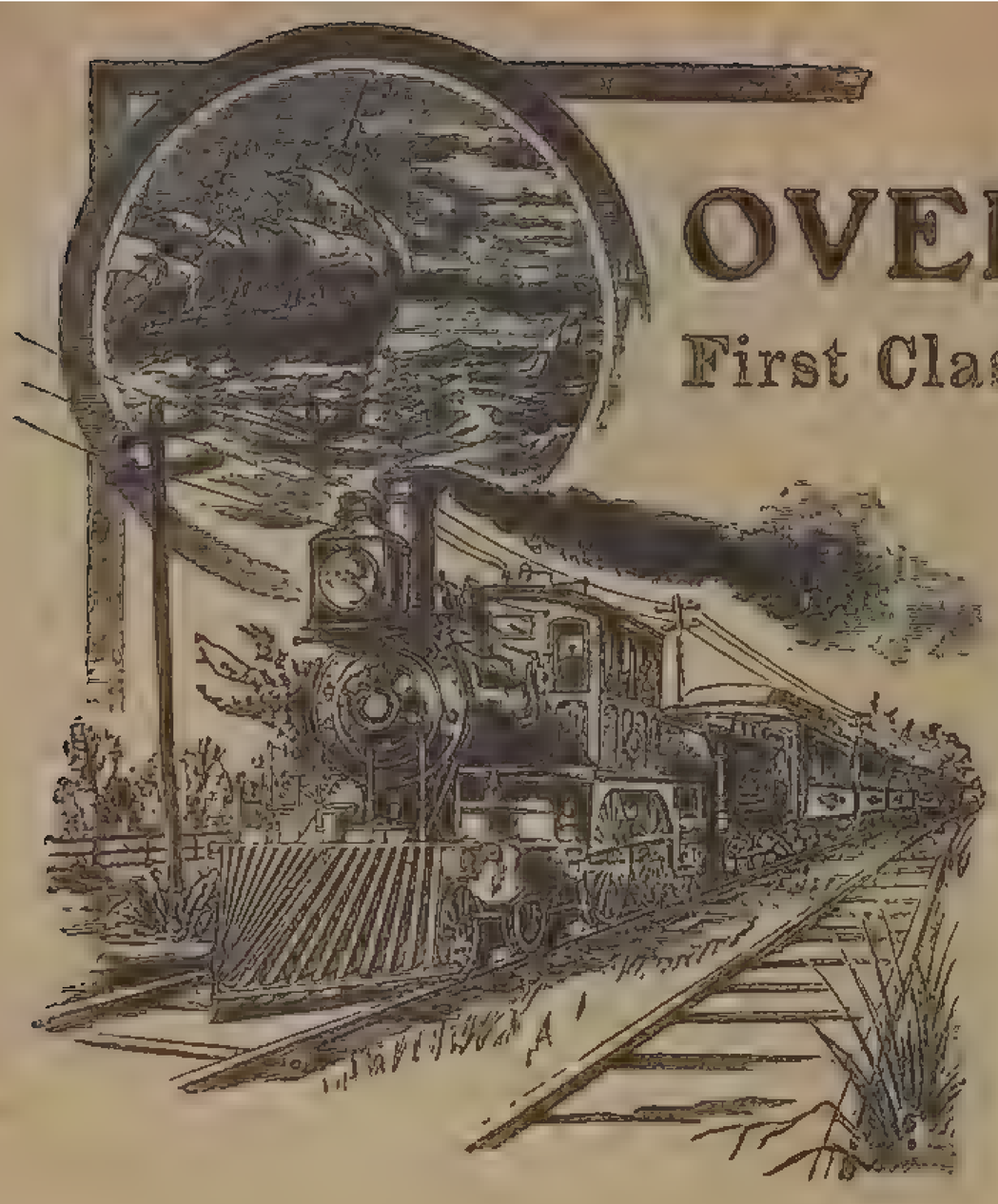
VOL. XXV Sunday, February 25th, 1912 No. 14

Could a Lincoln be President in Our Day?

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Could a Lincoln be President in Our Day?

I.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 11th, 1912.

We are again upon the threshold of a Presidential campaign, and already the shadows of the fast approaching excitement and bitterness and business-unrest are upon us. The candidates for the highest office in the gift of the American people are many, and the parties and interests back of some of them are mighty. The fitness of most of these for the exalted position is conceded. Two of them have filled the office before, and to the entire satisfaction of their friends. Others have exhibited splendid executive powers and statesmanship—ability either in the Congress of our Nation, or in their respective states. One of them, besides being a scholar of renown, has creditably filled the presidency of one of the oldest and most celebrated of our universities. Not one of them but has back of him name and fame, and at his side: powerful influences, and in front of him: loud proclamations that he alone can save the Nation from threatening ruin, that he alone can establish and maintain industrial peace and commercial prosperity and political purity within our borders.

On the threshold of a Presidential campaign.

Remembering that to-morrow will mark another anniversary of the birth of Abraham Lincoln, and reflecting upon his obscurity before nominated for the presidency of the United States, upon his poverty and want of polish and lack of influential friends, and bearing in mind that the fate of our Nation was then hanging in the

Could a Lincoln be President in our day?

balance, that its dismemberment seemed inevitable, that North and South stood opposed to each other in bitterest hatred, and ready for mortal combat at any moment, the one side to check, at any cost, the spread of the curse of slavery, the other side to extend, at all hazards, an institution on which it believed the life of the Nation depended, remembering all this, and remembering also whom the people chose at that critical time, we cannot but wonder whether political parties and political machines, public press and financial interests and present-day love of the spectacular would allow even in these quieter times of ours a man to be chosen President who had no more to recommend him to public favor than had Abraham Lincoln, at the time of his first nomination?

People now no longer rule as then.

Whether we admit it or not, it is a fact nevertheless that we have changed much since the days when the first of our martyr-presidents entered the White House. It was the people who selected and elected Lincoln, not the politicians nor the corporations. The people in our day wield no longer the power they at one time wielded. We are no longer the kind of a Republic we were half a century ago. Then the people governed themselves, now we are largely dictated to. Powerful politicians or interests pick out for us the man they want, furnish to political machines the means for his election, and, by graciously allowing the people to vote for him, flatter them into the belief that it is they who elect their President. We, in our day, would in all likelihood regard it a shameful reflection on our Nation to select for our President a man as poor as Lincoln was, a man who, notwithstanding twenty-six years of creditable law practice, and years of honorable public service had to borrow the money necessary for his inauguration journey to Washington.

The majority of the Northern people made Lincoln their banner-bearer not because there were not then men of more dis-

tinguished ancestory and of greater wealth, men of larger culture and more attractive presence, of greater scholarship and larger experience in statesmanship, but because what they had seen and heard of him, especially during his public debates with Stephen A. Douglas on the slavery question, convinced them that in him they would have a leader of rare wisdom, of incorruptible honesty, of unfaltering courage, of matchless goodness, of rugged simplicity, qualities which they divined to be the need of the hour, qualities which alone could hold out the promise of freeing the slave and preserving the Union.

The people divined the greatness of Lincoln.

If ever there was a time that proved the truth of the old adage *The Voice of the People is the Voice of God* that time was the year 1860, when the majority of the American people dared to pass by such men as Stephen A. Douglas, William H. Seward, Salmon P. Chase, Edwin M. Stanton, and select a man born in obscurity, reared in penury, unfamed to all, unknown to most, self-taught, self-trained, self-mastered, self-commissioned with one of the noblest charges that ever inspired the mind and heart of man.

The voice of the people was the voice of God.

Stephen A. Douglas was fairly idolized by men of light and leading of that day. They bestowed upon him the title of "Intellectual Giant," an appellation not undeservedly bestowed. He had filled the posts of State Attorney, State Legislator, and State Secretary. He had served his state as Judge of the Supreme Court, and his Nation as member of the House and of the Senate. When competing with Lincoln, in those celebrated public debates, for re-election to the Senate, he was heralded and hailed everywhere as a conquering hero. The railroads placed their private cars at his disposal, honored him with the escort of their chief officials, accorded him every right of way, while poor Lincoln was often obliged to travel on freight cars, and content himself with the meagre accommodations of the caboose,

Great was Douglas.

had often to waste hours on side tracks, waiting for the special train to pass that conveyed his rival, or waiting to give him ample time to enjoy his sumptuous meals or to receive ovations from the people along the line, or to make his frequent and elaborate changes of wardrobe, delays that frequently meant for Lincoln missing his engagements, or arriving in the nick of time without having had a moment's chance for rest or food or change of clothes.

But giant that Douglas was to the mighty, he was a pigmy to the people who knew Lincoln. They judged the "giant" according to his true measure. They easily discerned that he was all mind, that there was little heart or soul within him, that he was a trimmer and a time-server, that his was the subtlety of the serpent without the harmlessness of the dove, that boundless in his ambition, he recked little what means he employed to attain his ends. And even though with the aid of corporate interests he succeeded in defeating Lincoln for the senatorship, and this he did only through the vote of the state legislature, for the majority of the people's vote was in favor of Lincoln—that defeat proved more than a victory in the end. The voice of the people of Illinois became the choice of the Nation. Instead of a Senator he became President of the United States. When on Inauguration Day Douglas held the hat of Lincoln while the latter read his Inauguration Address, from the Eastern portico of the Capitol at Washington, those who observed it could probably not help thinking that truly "*The Voice of the People is the Voice of God.*"

Yet the "giant" of the leaders was a pigmy to the people.

William H. Seward would serve as another refutation of a supposition that the reason why Lincoln was nominated for the presidency was because there were no better men to choose from. This favorite son of New York had twice served his state as legislator, twice as governor, twice as senator. He was regarded as profoundly erudite, a

Mighty was Seward.

master in state craft, learned in the law, a clever writer and speaker, a gentleman of refined tastes and gracious manners, just the kind of a man, it was held, who would lend distinction to the White House, and win respect for our Republic among royalty abroad. Next to Lincoln he was the most surprised man in the land when he learned that the nomination had not come to him, having regarded himself as easily in the lead over all the other candidates. He and his friends had consulted only their party leaders, had wholly overlooked the people, only to find to their consternation that the will of the people when courageously and righteously exercised is mightier than all the manipulations of bosses, mightier than courtliness of manner and boasted erudition, mightier than all the pledges and promises of platforms and parties.

The only explanation and consolation Seward could find for his defeat was that his greatness constituted his weakness, and Lincoln's weakness his greatness, that the world always envies the superiority it can not attain, and contents itself with the mediocrity that is nearest to its own level. Graciously he resolved to continue true to his party and its principles. He even consented to accept the position of Secretary of State which Lincoln generously offered to him, attributing his readiness to serve in the cabinet to a sense of duty to save his country from the blundering hands of a raw Western hoosier, who, as said a writer of that day, "had been freakishly picked out of a frontier town to take charge of the destinies of the United States." Not content with thinking of the newly elected President as a numskull, he even undertook to communicate to him a plan of procedure which was intended to give Lincoln clearly to understand that he was expected to be no more than a figurehead, that the governing of the Nation was to become the concern of those who knew how. In an answer that showed marvellous self-control and magnanimity of soul yet

Yet compelled to recognize superiority of people's choice.

firmness of character, that revealed who the real gentleman was of the two, who possessed the true inner culture of the heart and soul, however deficient external graces and manners may have been, Lincoln gave the chief of his Cabinet to understand that he had selected him to be his counsellor whenever needed, and to discharge the duties appertaining to his office, that, as for himself, as President, he would exercise all the prerogatives of that office. Not yet abashed, this overweening cabinet officer tried once or twice more to teach the President a few lessons in the science of government. And in doing this he gave expression to ideas so egregiously absurd and dangerous that the Nation had more than ever good reason to thank God that it had escaped the election of Seward. Though the latter was the elder of the two, Lincoln fatherly overlooked the insolence and the blunder, and, degree by degree, so awed him by his innate superiority of knowledge of the science of government and of the art of dealing with difficult men and with complicated situations, that the would-be-teacher became willingly a pupil, and the one-time insolent carper became one of the closest friends and sincerest admirers of the President.

If not yet satisfied that there was no lack in Lincoln's days of people of ability and distinction and culture from whom to select a suitable candidate for the office of President, we need but mention Salmon P. Chase, who like Seward, and half a dozen others, had competed with Lincoln for the Presidential nomination. The rank that Seward held in New York, Chase held in Ohio. Twice had he been governor of that state, twice had he represented it in the national senate. Earlier in his career he had been a teacher and a lawyer of renown. In addition to his other talents he was a classical scholar, a brilliant writer, a man of commanding presence, of courtly manners, and of high social prestige. But the people liked him not. He was cold, proud, unsympathetic, censorious, a stickler for forms. He detested

Learned was Chase.

the naturalness and want of artificiality of Lincoln, and labeled them "uncouth," "vulgar," and other such epithets. Wrapped up in his own importance and artificialities, he could never grasp a character like that of Lincoln nor fathom its depths. Lincoln, however, saw more in Chase than the people saw, and, therefore, offered him the position of Secretary of the Treasury in his cabinet, which the latter condescendingly accepted "for the good of the country."

Having little knowledge of finances and less love for it, Lincoln gladly turned the whole matter over to the Secretary, with the result that the latter's imperious nature would brook no interference on the part of the cabinet, not even suggestions on the part of the President. Nothing daunted, Lincoln began to study finance, and acquired such a mastery of it within a short time that he could safely pass from suggestion to demand. Repeatedly Chase handed in his resignation, and repeatedly the President's good nature succeeded in calming him down. Even when Chase came out, a second time, as Presidential candidate in opposition to Lincoln's candidature for re-election, the latter continued friendly with his rival. When, however, the resignations continued coming at every trifle, and the President consented at last to his withdrawal, no one was more surprised and disappointed than Chase. The good nature of the President soon found a way for healing the wound, he appointed his Ex-Secretary of the Treasury, Chief Justice of the Supreme Court of the United States. And he it was, the defeated Presidential candidate, who a few month's later, administered, by virtue of his office, the oath to Abraham Lincoln at his second inauguration. Thus do the fates spin their threads into strange meshes. Had politicians had their way in those days as they have now, the influence which Chase commanded, as well as his commanding ability might have made him the choice of the convention, and the President

Yet wiser had the peope been in their rejection of him.

of the Nation. A more fatal error than this would have been can scarcely be conceived. A temperament such as his, at such a critical time as then, might have hopelessly rent the Nation asunder. With all his learning and brilliancy and culture, and with all the apparent lack of it on the part of Lincoln, the people instinctively knew who was the superior of the two, and they chose the wiser and the better. Instinctively they felt that their voice was the voice of God. Fortunately, in their day, they had the power to do what God bade them do. They were not obliged, as we so often are in our day, to do the bidding of political machines and of the vested interests back of them.

Powerful was Stanton.

And then there was Edwin M. Stanton, who had held the office of Attorney General during part of President Buchanan's administration, a lawyer of wide repute, a republican of commanding influence, a patriot of the highest order. It was his legal profession that had brought him in contact with Lincoln, some time before the latter's Presidential nomination, and the opinion he formed of the Hoosier lawyer was so contemptuous that he deemed it beneath his dignity to measure strength with one so far beneath him, and succeeded in crowding him out of the case. What Stanton thought of Lincoln in those early days may be seen from the following description he gave of him, a "long, lank creature from Illinois, wearing a dirty linen duster for a coat, on the back of which the prespiration had spotted wide stains that resembled a map of the continent."

And Stanton's opinion of Lincoln's fitness for the Presidential office was quite in keeping with the description he had given of his appearance. He considered his nomination a national calamity. That he permitted himself to accept the office of Secretary of War in Lincoln's cabinet was wholly due to his consideration for his country's best interests. A more disgruntled man than he never entered a President's cabinet.

His contempt for Lincoln continued for some time. He is said to have spoken of him as a "low, cunning, clown," as the "original gorilla," and "often said that Du Chaillu was a fool to wander all the way to Africa, in search of what he could so easily have found in Springfield, Illinois." * Under his administration he expected nothing but blunder in legislation, stupidity in administration, disaster on the battlefields.

All this Stanton thought and said and wrote before he had had a chance to become really acquainted with his chief. But he got acquainted with him at last, and to such an extent that his erstwhile contempt turned to admiration, and his vituperation to jubilant praise. Slow at first in grasping a character as original as that of Lincoln, he comprehended it at last, and, comprehending it, he recognized that he whom he had sought to brush aside as below his notice was as much superior to him in knowledge of military matters as he was superior to Seward in the arts of statesmanship, and to Chase in the science of finance. From a one time bitter opponent he became one of Lincoln's staunchest supporters and warmest friends. Openly the former unsparing detractor declared that the real victor in the cabinet and in the capitol, on the battlefields and in the hearts of the American people was Abraham Lincoln. He, Edwin M. Stanton, it was who, when the assassin's bullet had done its deadly work, and the martyr-president breathed his last, fell upon his knees alongside the corpse, and amidst sobs burst forth with the words: "Here lies the most perfect ruler of men the world has ever seen."

Yet learned to praise the man he had despised.

With opinions such as were entertained at first of Lincoln by such men as Seward and Chase and Stanton, and hundreds of other Northern men of far-reaching influence, how came it that the people recognized powers in Lincoln which the great and mighty had

What did the people see in Lincoln which the leaders had failed to see?

* See Alonzo Rothschild: "Lincoln, Master of Men," Chap. VI.

failed to see, and succeeded in electing the man whom the leaders of the party would have turned down? Of this we shall speak in our discourse next week. During the intervening days, we may profitably ponder on the words of the prophet Samuel: "God seeth not as man seeth, for man looketh on the outward appearance but God looketh on the heart," † and the words of the prophet Zechariah: "Not by might, nor by power, but by my spirit, saith the God of hosts." ‡

† I Samuel XVI, 7. ‡ Zechariah IV, 6.

II.

Upon concluding, a week ago, the first of our two discourses entitled "Could a Lincoln be President in Our Day?" we asked: "How came it that, with opinions such as were first entertained of Lincoln by such men as Seward and Chase and Stanton, and hundreds of others of the leaders of that day, how came it that the common people recognized powers in Lincoln which the great and mighty had failed to see, and succeeded in electing the man whom the leaders of the party would have turned down?"

The people easily recognized Lincoln.

The answer may easily be found in the fact that Lincoln himself was of the common people, that of all public men of that day he was the one that was closest to their hearts. He knew them as he knew himself, and they understood him even better than they understood themselves. Born of them and among them and impelled to the fore because of them, he interested in his simple manner and unaffected speech their innermost thought, and gave utterance to their inarticulate hopes and yearnings. He was but a part of themselves, the part that had all too long been silent, the part that voiced the thoughts and feelings of by far the largest number of the governed—the Common People. Unlike the leaders of that day who talked down to the people, who, as Horace Greeley said, "talked to the people as if they believed them to be fools," he talked up to them. He won their confidence by taking them into his.

Because he was one of them.

The difference between the success and failure of leaders often lies in the nearness and farness that stretches between them and those whom they would lead. Preachers, who are not of the people or close to them, will never interpret aright their wants nor administer satisfactorily their needs. Teachers, who are grown-ups only, who know not the art of being young

with the young, who have forgotten the fancies and failings and limitations of childhood, will never be permitted by them to get close to their hearts. Leaders, who would lead the people without being close enough to know wither they must be led or can be led, and what route is the safest for them, will never lead them very far.

The common people of Illinois knew Lincoln, and knew him to the core of his heart, they knew that he would be heard from and listened to even though "the wise men of the East" knew him not, even though one of the New York papers declared, after his memorable Cooper Union speech, "it is not probable that Mr. Lincoln will be heard again in our city this year, if ever," and even though the audience present gave three rousing cheers for his rival, the popular Presidential candidate, William H. Seward. The common people knew who he was, even though a paper in this city stated editorially "Why should Lincoln be President? He has no record. He is unknown in Congress. His coarse style was seen in the Lincoln-Douglas debate. He is only a flatboatman and a railsplitter, a county-court lawyer and a ready stump speaker."

The leaders knew him not.

No sooner had he been spoken of as a Presidential possibility, when not only the Southern but also the Northern press began publishing items of news of him with a view to belittling to their readers "the idol of the frontier states," items such as the one that told of how, when he studied law by himself, he read his borrowed books at night by candle light, and split rails during the day to pay for the candles, a mode of obtaining knowledge deemed honorable enough for common folks but humiliating for a would-be President. The sturdy pioneers of the West, however, took pride in it, and gloried in nothing as much as in the banner they erected, mounted on fence-rails, bearing the inscription : *Abraham Lincoln, the Rail Candidate.*

Found fault with what the people were proud of.

It was through Lincoln that the West gave to the East and South, and all the world, a powerful object lesson that character is superior to clothes, mind to manners, soul to style, beauty of heart to beauty of looks. It was the spirit of the West that spoke to the artificialities of the older states when, in reply to a fling at his lack of polish, Lincoln said: "If I lack outside polish, I hope I am not wanting in inside gentlemanliness." Even if his clothes were not always spotless, his heart was always clean, if they failed to conform with the latest style, his integrity always squared with the most exacting rule of right. If he knew not the latest Parisian fashion he knew the oldest of God's laws, and obedience to them was far more important to him than compliance with the fashion plate. His hours were too precious for the occupation of dandies, and the times were too serious to be squandered on tailors and haberdashers. Had he lived in Biblical times he might have been like one of the ancient prophets, and like them he might have attired in camel-skins, and made the solitude his habitation. Those who are full of the spirit of God have ever had little space for the follies of men.

Proved character superior to clothes.

That he was one of the chosen of God was made amply evident by his fearlessness to stand alone, by his courage to do his own thinking and acting, to do what he believed to be right, even if it differed from what others thought and did. It is the weak man who is afraid to differ from others, who shrinks from standing alone lest he fall by not holding on to others. It is the weak man who, to be content and happy, must be of and with the majority, who must ever ask "What do others say and do?" never "what do I think, and what must I say and do?" Progress has ever been the gift to the many by the few who have had the courage to differ, who have dared to stand alone. He has never been a reformer who has always been a conformer. We would never

Not afraid to stand alone.

have advanced, if there had not been men ready to loosen the moorings, when the time for setting the sails and moving forward had come.

What, if others believed in slavery? What if even churchmen declared it to be a divine institution? He believed it to be wrong, he believed it to be a national curse, he believed it to be contrary to the will of God, and he said what he believed, and did what he said. On one of his flatboat journeys to New Orleans, he had witnessed a public auction sale of negro-slaves. The wrongfulness and barbarity of it aroused all that was human and divine in his soul, and, turning to his companions he said: "Boys, if ever I get a chance to hit that thing I'll hit it hard." When the chance came, he proved that he had not indulged in boastful rhetoric nor in youthful dream of heroics. He did hit that institution, and he hit it hard, square between the eyes. It never recovered from his blow, and it never will.

Had resolved to hit slavery.

He believed in compromise when compromise stood for righteousness or held out a promise of greater good. But when it meant to root deeper and spread wider a national wickedness, he believed in tearing up the evil, root and all, happen to him what may. When reading to some of the leaders of his party a sketch of the reply he was about to make to Douglas, consternation seized upon them, and they begged him to change some of the things he proposed saying, and to omit others altogether, if he would escape defeat. Calmly he replied that he would rather suffer defeat than win a senatorship at the cost of principle. He did lose the senatorship but won the Presidency instead. When about to speak in New York he was given all manner of advice to steer clear of radical utterances, and confine himself to platitudes. He scorned to be an echo of other men's thoughts. He was all himself when in that speech he said: "There is but one political question before the

Ready to redeem his pledge at any cost.

people of the country: "Is slavery right or wrong?" History through the centuries has been teaching us that might makes right. Let it be our mission in the nineteenth century to reverse the maxim, and to declare that right is might."

Truly there breathes the spirit of the ancient Palistinian prophets in these words, as well as in the declaration he made upon another occasion: "I know that the Lord is always on the side of the right, but it is my constant anxiety and prayer that I and this Nation should be on the Lord's side," or in that earlier declaration of his, very harmless now but worse than a fire-brand at the time when it was made, "In my opinion the agitation will not cease until a crisis shall have been reached and passed. A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved. I do not expect the house to fall--but I do expect it will cease to be divided. It will become all one thing or the other." Or in the words he spoke in this city, in front of Independence Hall. Informed that he was beset by assassins, and cautioned to exercise care in what he was about to say, he declared, all unmindful of threat and danger, his fealty to the Declaration of Independence, his solemn belief that it guaranteed liberty to all, and reaching a climax, exclaimed: "If the country cannot be saved without giving up that principle, I would rather be assassinated on the spot than surrender it."

Like a prophet of old.

Yet, as stern and uncompromising as he was when principle was involved, and when the best interests of his country required it, so ready was he to defer to the wishes and views of others, when recognizing that the course proposed by them was wiser than his own. There was nothing of the egotist or dictator in his mental or moral make-up. The first personal pronoun had small place in his vocabulary. No one could yield more

As yielding in non-essentials as uncompromising in principle.

gracefully than he. And he often won more by yielding than he would have by insistence. It was this happy faculty that enabled him to keep peace among the easily ruffled members of his cabinet, and to turn their confessed or covert hostility toward himself into friendship. It was this happy faculty also that enabled him to steer safely between the Scylla and Charybdis of his own party, between the extremists of the radicals and conservatives, the one side forever clamoring that he proceed faster, and the other side forever complaining that he proceeded too fast.

It was the humanness of his nature that made a life-long friend of almost every one who came in contact with him. In the days when he had few books to study, he had devoted his time to the study of human nature, and he knew the heart of man probably better than did any other man of his generation. Therein lay the secret of his power over men. He seemed to cast a spell over all who came within his presence. To look into his eye was a look deep into a heart that was sterling true. There was nothing hidden there, for he had nothing to conceal. From his earliest childhood his life had been as open as that of the birds of the air and the beasts of the field, among whom he had been raised. If first sight of him was a disappointment, the second or third sight was an inspiration. Twice his kindly greeting and kindly look disarmed the assassin on that mournful night on which he appeared at Ford's theatre with murderous intent, twice he had to rush to a near-by saloon to grog himself with brandy, to overcome the effect of that benign look before his accursed hand could fire the fatal shot.

His humanness all-conquering.

As easy as it was for Lincoln to say *No* to himself, so hard he found it to say *No* to others. At times, his kindness of heart proved of no little embarrassment to his cabinet and to his generals in the army. It soon became known that it was but necessary to reach the

His kindliness boundless.

President's ear to obtain a pardon for almost any military offence. To a mother supplicating for her son, one day, and sobbing before him on her knees, he said: "Please go, your son will live, only go, if you don't want to have me sob." To a father he said: "If your son lives till I will order him to be shot he will live as long as Methuselah." To maintain the rigorous discipline which the exigencies of the war required, and to check the frequency of the President's pardons, Generals Grant and Sherman had, at times, to cut the wires between their headquarters and Washington. What a noble illustration of the kindliness of his heart is the letter he wrote, unsolicited, to Mrs. Bixby of Boston, upon learning that her five sons had died upon the battlefield. In that letter he offered her the only solace at his command, a father's sympathy, coupled with the prayer that God may assuage the anguish of her bereavement, and leave her only the cherished memory of the loved and lost, and the solemn pride to have laid so costly a sacrifice upon the altar of freedom.

And that kindliness of his did by no means exhaust itself on the people of the North, he felt as deeply for the South. Had it heeded his counsel, the shot at Fort Sumter would never have been fired. Had it listened to his appeal, in his first Inaugural Address, to leave it to reason to adjust the difficulty that had arisen and not to the sword, had it minded his words: "We are not enemies but friends. Though passion may have strained, it must not break the bonds of affection," the worst of civil wars in all history would never have started. Had it listened to his proposition that four hundred dollars be paid to the owner for the release of every slave, man, woman, or child, large as that sum would have been, it would have been small compared with the nearly seven billions of dollars which the war cost to the North and South, smaller still compared with the yet greater cost, the loss of eight hundred thousand

Extended as much to South as to North.

lives, and the crippling and darkning the lives of hundreds of thousands of others.

Opposed, reviled, lampooned, cursed, as he was South of the Mason and Dixon line, never an unkind word against his enemies passed his lips; never a wrong of theirs did he allow to rankle in his bosom. As Emerson said: "His heart was as great as the world, but there was no room in it to hold the memory of a wrong." Loving all alike, it is not surprising that he little believed in the hatred of men towards him, and little feared assassination. Though frequently warned, he continued indifferent to the warning, until the final catastrophe proved only too true his friends' solicitude.

Could never remember a wrong.

And in a measure he was right, the grief of the South after his assassination was almost as profound as that of the North, and showed clearly that it was the cause behind the man it had hated, and not the man himself. Said even Jefferson Davis, Chief of the Confederacy, when the news of the foul murder of the President reached him: "Next to the day of the failure of the Confederacy, the darkest day of the South has seen was the day of Lincoln's assassination." The nation-wide, aye, the world-wide mourning at the striking down of a life such as his, in the prime of its usefulness, in the hour of its greatest triumph, showed that as little as the earth can help absorbing and reflecting the sun's luminous rays, so little could mankind help drinking in and giving forth the goodness that emanated from his great heart.

Mourned by South as much as by North.

The like of Lincoln had never been seen in the White House before he entered it, nor since he has been taken from it. And the present day gives little promise that another like him will soon be seen there. Times have changed, and with them concep-

A Lincoln an impossibility in our day.

tions of government and of the kind of men fit to fill the Presidential office. The voice of the people is not heard in our day as it was half a century ago. It is drowned by that of corporations. The jingle of gold is mightier than the cry for right and justice. The counterpart of a Lincoln in our day would be an Arizona cowboy who, born in abject poverty, and without the slighest advantages of education and culture, has, by dint of personal effort, raised himself to the position of a lawyer, and has acquired a state-wide reputation for cleverness of speech and debate. He would have little chance for passing the dead-line of the political leaders, of the public press, of the corporate interests. If he could merit consideration at all, he would have to pledge, in advance, unquestioning obedience to their dictates, and, if he were anything like his patron saint, the only dictates he could pledge to obey would be those of his own conscience. He would have to promise non-interference with such and such financial interests in order to command their liberal contributions to the campaign fund. If he were anything like Lincoln, the only promise he could give would be to bind himself to no man and to no corporation, to keep his hands wholly clean so as to be wholly free to administer government to the best interests of all the people. The very thought of such a man, with such principles, receiving in our day consideration as a Presidential candidate by political leaders is preposterous, and even if, through some accident, he were to be elected President by the people and for the people, his attitude toward criminal combines organized for restraint of trade, for the benefit of the very rich and for the crushing of the helpless poor, would be so relentless that he would probably escape assassination as little as Lincoln escaped it.

Yet, in God's own time, and in God's own way, a man of Lincoln's powers and principles will rise. With each year the need of him is growing greater. There is tyranny, there is injustice, there is slavery in our day. There are shocking extravagances on the one side, purchased at the price of oppression; there is, on the other side, want, starvation, disease, misery, suffered by the oppressed. The voice of despair, the cry of injustice, is loud in the land. That cry will be heard. The emancipator will come, perhaps again from the lowly, out of the hiding place whence Moses came, or out of a log-cabin whence Lincoln arose. God is long-suffering; but he lets not the guilty escape. When the hour for striking comes He has His man in readiness. At His will he strikes. At His will is justice done.

In God's time another will rise.

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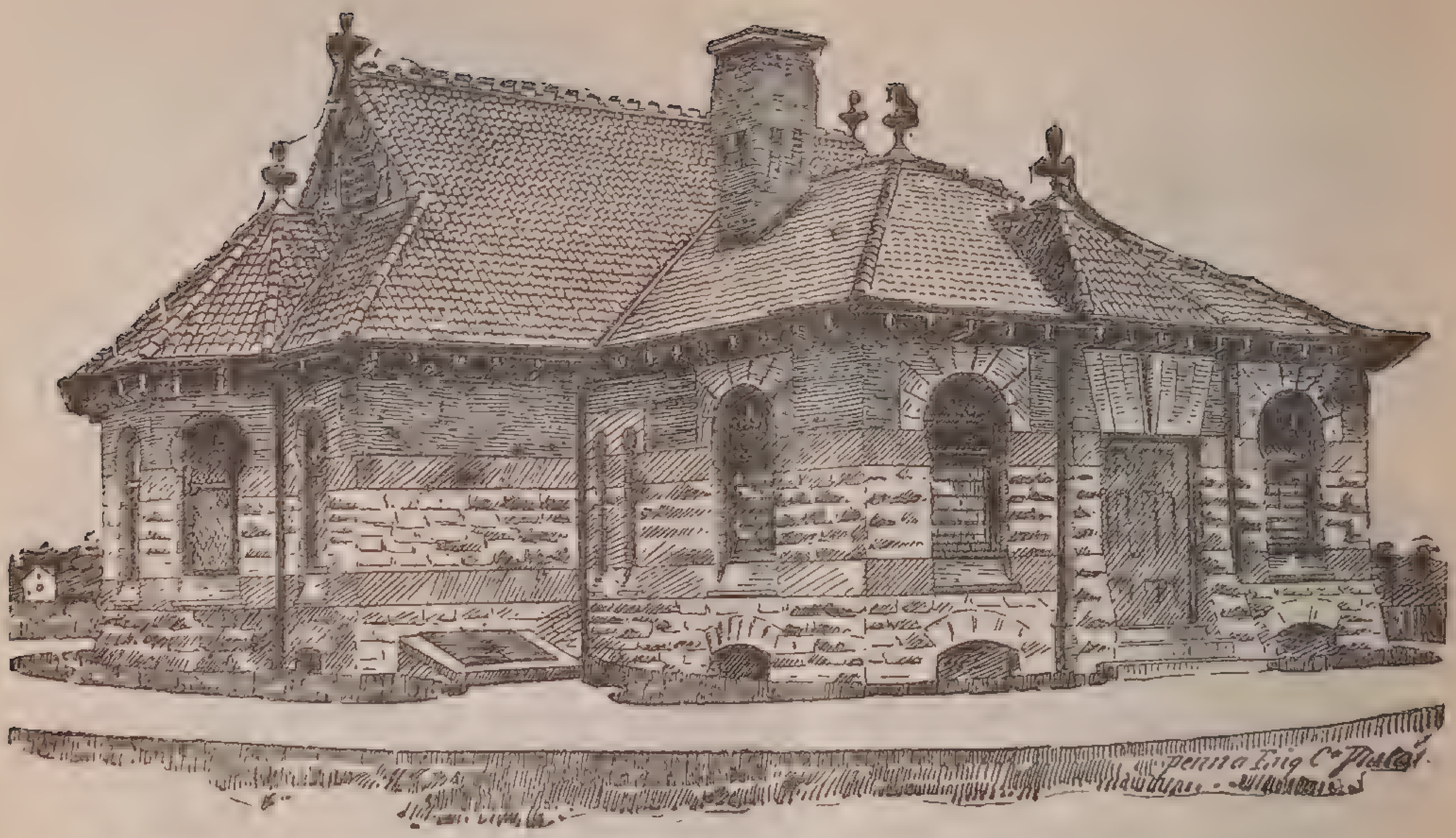
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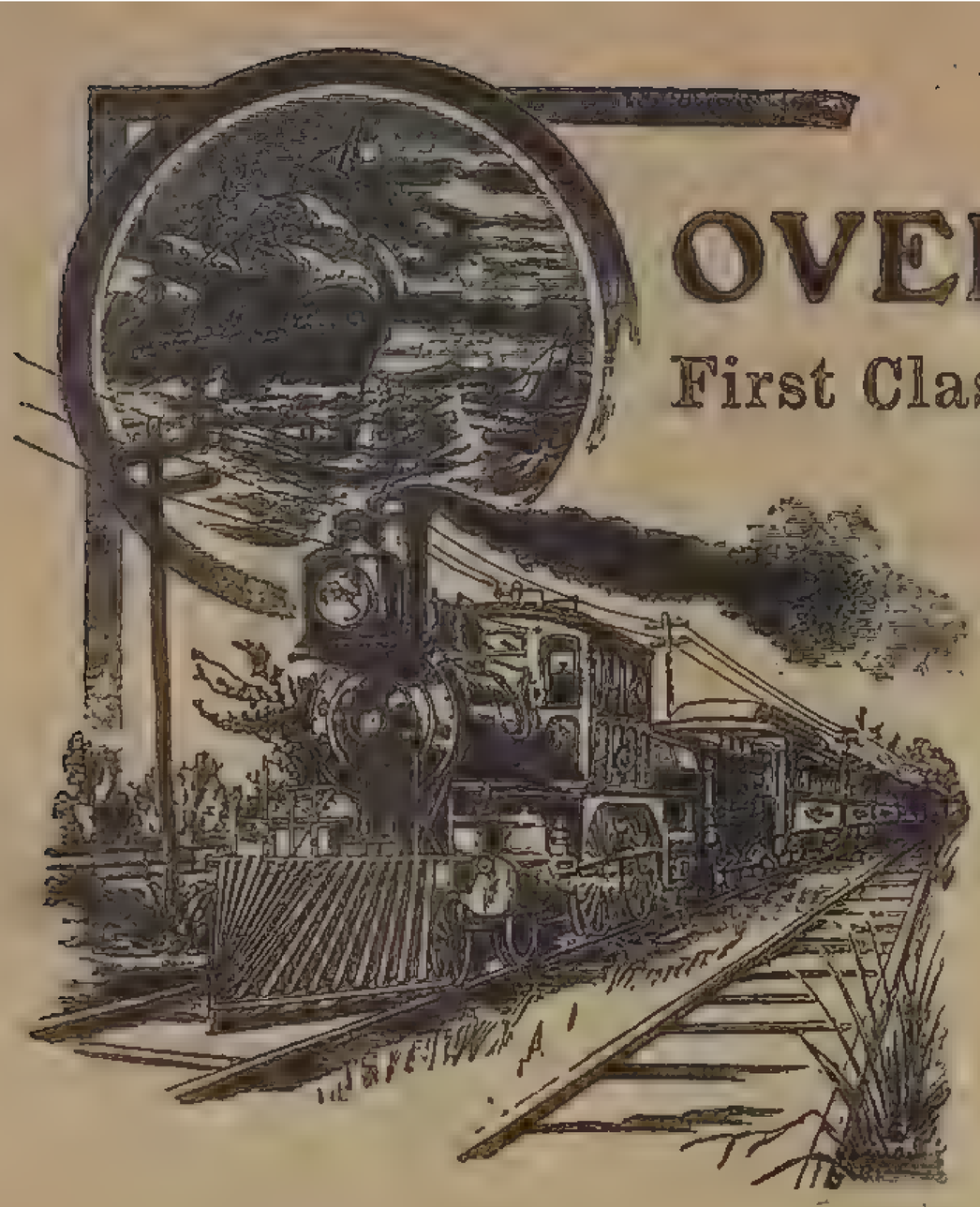
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Perennial Israel.

A Purim Discourse at Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, March 3rd, 1912.

Purim least observed of all Jewish festivals to-day.

The Festival of Purim has long fallen into desuetude in our land. It is the least observed of all the Jewish festivals, because it has lost its meaning in our day and time. Bible criticism, too, has helped to determine the fate of this feast, since most critics agree that there is no historical basis in fact for the story of Esther. Consensus of critical opinion has set the book down as a piece of classical fiction, or, at best, as an historical romance, in which, as should be the case in romance, the hero and heroine pass through certain vicissitudes to triumph, and the villain is finally meted out his due punishment.

The story of the Jewish Queen of Persia;

The story of Esther is beautiful in its simplicity, breathing the charm of the Oriental story-teller. It deals with the Persian King Ahasuerus, who has deposed his queen, Vashti, and has selected as her successor the most comely and beautiful woman in all his 127 provinces, Esther, a Jewess. The grand vizier, Haman, has conceived a thorough hatred for the Jews, principally because the queen's uncle and guardian, Mordecai, refuses to make obeisance to him, on the ground that a Jew must bow down before none but his God. Haman determines to avenge himself, not alone on Mordecai, but on his entire race. He accuses the

Jews of disloyalty before the king, and, with his permission, issues a decree for the pillage and massacre of all the Jews in the Persian empire, on the 14th day of the 12th month, which is the month of Adar.

The danger in which her people were placed;

When informed of this outrageous plot against her people by Mordecai, Esther, feeling herself secure in her position, dreading to venture her ease and comfort, and, perhaps, her life, refuses to appeal to the king in behalf of the Jews. Mordecai, however, sends her a second message, with this warning: Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For, if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish; and who knoweth whether thou art not come to the kingdom for such a time as this? (Esther, iv: 13-14.) Realizing her true position now, she leaves the harem, unaccompanied, and approaches the king. She finds favor in his eyes, and he accepts the invitation to dine with her in her apartments on two successive days.

The discomfiture of their enemies;

In the meantime a record of Mordecai's loyalty to the throne is accideintally discovered and brought to the attention of Ahasuerus. Mordecai once foiled a plot of two of the king's chamberlains against the monarch's life, but his heroism has not yet been rewarded. Ahasuerus asks Haman what should be done for the man whom the king desires to honor. Vainglorious Haman sees only himself in the picture, and suggests a grand pageant for the king's favorite. To his dismay, the grand vizier is told that Mordecai is the man to be honored, and that he is to be master of cere-

monies of the pageant. Haman feels a lessening of the sting, however, when he is invited by the queen to dine with her and the king.

And their deliverance at the hands of Esther and Mordecai.

At this dinner Esther reveals her Jewish identity, and bravely makes known to Ahasuerus the dastardly plot against her and her people. The king, enraged, demands to know the name of the perpetrator. Haman, unmasked, is discomfited, and is ordered hanged on the very gibbet he had prepared for Mordecai. Mordecai is made grand vizier in Haman's place. On the 14th day of Adar the tables are turned. The Jews, by edict, slay their enemies, but refuse to pillage or plunder them. As a commemoration of this deliverance, Esther and Mordecai institute the Festival of Purim, to be celebrated on the 14th and 15th days of Adar, with the injunction to "make them days of feasting and joy, and of sending portions one to another, and gifts to the poor" throughout every generation.

Critical view of the story and the Festival.

Critics identify Ahasuerus with Xerxes, who reigned in Persia from 485 to 464 B. C. E.; and he assuredly had no Jewish queen or Jewish grand vizier. In none of the contemporary records is there mention of such extraordinary edicts as that of Haman against the Jews, or that of Mordecai and Esther against the Persians. Many internal evidences in the book point to its having been written during the Greek period of Jewish history rather than the Persian. The story cannot be accepted as an historical record, but rather as a splendid attempt to account for the Feast of Purim, the origin of which is lost somewhere in antiquity.

The object in the celebration of Purim.

One thing is certain: Purim is not a religious festival, but a secular feast. Among our fathers, during the European ghetto times, and in the European ghettoes now, Purim was and is seized upon with avidity to make the days of its celebration "days of feasting and joy, and of sending portions one to another, and gifts to the poor." Such days were rare for the Jews of Europe less than a century ago, and in Russia today the festival comes as a healing balm upon the wounds of oppression and persecution inflicted by the modern Hamans.

The European manner of the celebration.

In European celebrations of the festival, therefore, there is much merrymaking, taking the form of masquerading, singing of ancient and topical songs, presentation of joyous folkplays and comedies. In the feasting and joy of the occasion the rabbis have even legitimized the crossing of the boundary line of the well-known Jewish temperance and sobriety. Boisterous outbursts are indulged in at the mention of the name of Haman, even during the public reading of the Book of Esther in the synagogue. Portions of dainties and sweetmeats are sent to one another, and the bearers of these are generously rewarded. Gifts to the poor are sent in abundance. No one who asks alms is denied. Even the poorest Jew, who is himself dependent on charity, is obliged to seek out at least two who are less fortunate than he, and share his little store with them.

Why, of necessity, such a festival and such a celebration have been outlived among us.

With us conditions are obviously different. Days of feasting and joy are innumerable. Occasions for boisterous celebration and merrymaking are not infrequent, and more than once a year do we come to the dan-

gerous boundary of overstepping the proprieties. The opera, the theater, the concert, the dance, crowd themselves so persistently on each other's footsteps that we can hardly find days enough for feasting and joy. We take advantage of every opportunity for the pleasant custom of indicating love and friendship by means of "sending portions to one another." Birthdays, confirmations, engagements, weddings, anniversaries of all kinds are all well observed in this way. Rather than an occasional event, "sending gifts" has become an obsession with us, and, sometimes, a matter of show and lavish display. "Gifts to the poor" take the form of a check from a downtown office to a downtown office, where experts and well-trained volunteers distribute charity. The personal touch, the glad hand of human fellowship, the optimistic, helpful word are lacking. As a result, a day like Purim, for the purposes prescribed by Esther and Mordecai, has outlived its usefulness.

The philosophy of Purim symbolizes the perennial youth of Israel.

But the Festival of Purim, in its philosophic sense, is, perhaps, more vital to us than it was to our fathers or it is to our ghetto brethren. When the rabbis declared that Esther remained eternally young, they had in mind the perennial youth of Israel, for which the Festival of Purim stands as a symbol. Hamans may rise; they may scheme Israel's destruction; they may plot Israel's extermination; but Israel, being a perennial type among the peoples that come and go, escapes under the eternal workings of God's law of evolution.

Perennials under the Law of Evolution.

Under the law of evolution, those living things, plant or animal, that have in them the inherent strength and power to overcome and conquer environment and con-

ditions that are, at first, adverse to their proper growth and development, are perennial, growing constantly, never failing. Of such stuff the Jew has proved himself to be among men.

Why and how the Jewish people is perennial.

The perennial force in the Jew is his religion. That Israel has evolved perennially is due to no other fact than that he is able to accommodate his religion to new environment, and to adapt its principles to new conditions. Whether the environment is Egyptian, Babylonian, Persian, Greek or Roman, whether the conditions are heathen, Christian or absolutely nondescript, as in our country, the Jew has been able to mould the vital truths of his faith so that the vitality of his life and being was never sapped. He has weathered every storm-country. He has caught the life-giving productiveness of every soil. Where plants, animals, other men, have failed of reproduction and further evolution and have succumbed, he has continued perennially young and healthful, despite anything that nature, in its blindness, might enact, and men, in their wisdom or ignorance, might devise.

When and how individual Jews become annuals.

So much, however, can be said only of the Jew as a whole people. Individuals and single families who have ceased to drink the elixir of life from the fountain of Judaism have gone the way of the annuals. Having nothing to stimulate their seed to preservation, their individual species is lost while the genus goes on. It is the Jew's religion, his Judaism, that is the perennial force in his make-up. Losing hold on that, then are we threatened with the same danger that confronted Esther in the palace of the king.

The philosophic application of the Purim festival to our day and time.

Esther, no doubt, conceived herself very happy in her position as queen. She had hidden her Jewish origin from the king and from the royal household, and probably felt herself secure from the threatened calamity that hung over her people. At first she refused to listen to Mordecai's request. She would not endanger her ease and luxury by going in "unto the king, to make supplication unto him, and to make request before him for her people." Only when Mordecai placed Esther face to face with the situation did she lay hold of her courage and act. The same conditions are applicable to our situation to-day. In times of Jewish calamity, the rich and the poor, the exalted and the low, the powerful and the weak fare alike. When the rich and the exalted and the powerful fail in their duty toward their people, God does not desert them, but brings them deliverance from some other source. Perhaps these, in God's wisdom, were raised to their high position in order to be of service to the rest, though they know it not.

A warning to a certain class of Jews.

Because these might not know it, in this age and in this day, the Festival of Purim will continue to have a vital meaning for all time. While to the poor, whose lives lack joyousness, Purim is still a secular festival of feasting and joy, to the rich and exalted and powerful, who are slowly but surely drawing away from their religion and from their people, it is a warning.

Our Jewish Manchus and their failure.

We are threatened with what might be termed a Manchu condition among the Jews in our country. The Manchus are by no means all in China. We are developing a coterie among the rich and powerful and exalted who, like Esther of old, deem themselves

secure in their positions of ease and luxury, and, like the Manchu dynasty in China, depend upon the glory of their ancestors for the continuation of their lines. Like Esther, too, there are some who withhold their origin, hoping thus to escape the Haman-like decrees of the modern social anti-Semites that may be issued against the Jews, and, like the Manchus in the Government of China, they are becoming impotent in the very thing that they have been preserved to do—to continue to stimulate the growth, progress and development of their perennial stock, which is Israel.

Their danger the same as Esther's.

Fortunately, the mass of Jews in this country do not look toward the Jewish Manchus for help and deliverance in our religious needs of the time. God's purpose with the Jew, for which he has been created a perennial being among men, will not be thwarted by the backsliding of those who have, perhaps, been given wealth and ease and luxury, that they might the better advance the cause of Judaism. But the danger is that these and their fathers' houses will perish from among their people.

Simile of the perennial oak and its application to Israel.

A strong, majestic, durable, perennial oak may be weakened and finally killed if the branches that promise most for its strength, majesty and durability are continually lopped off. So, American Jews cannot afford to lose those of their number who have been especially blessed, as was Esther in the palace of the king, from active participation in the religious life of their communities, if the perennial strength of the Jew is not to be weakened or, perhaps, seriously damaged. Yet the true situation is that every added automobile reduces the synagogue roll of worshipers

by one family, and every newly acquired country home deprives the religious school of a family's little ones.

What the mass of Jews demands of its favored brethren.

American Jews need never fear a situation similar to that in Persia, as described in the Book of Esther. No Haman hand, thank God, can ever be laid on the Jews of this country. The rich and exalted and powerful in our midst will never be called upon to make supplication unto any one in behalf of their people in any such trying emergency. But the mass of Jews have a right to demand, especially of this class, an attitude toward their social behavior and their religious duties that will prevent the casting of aspersions upon all the Jews by Haman-minded men of our day.

The message of the Purim festival to us.

Let our festivals of joy not be limited to rare occasions, as they were to our ghetto fathers, but let us not permit our feastings to overstep the bounds of sobriety and propriety. Let our sending of portions one to another, to express our loves and friendships, be frequent, but let these not become acts of ostentation and vulgar show. Let our gifts to the poor be large and well administered, but let us, in addition, not forget that the greatest gifts to those in need and trouble are the warmth of heart, the sympathy of soul and the encouraging word that bless those who give and help those who receive to rise above the need of gifts. Let our religious lives and our activities in behalf of our people not be sacrificed to our ease and luxury, but vitalized by that fervor and devotion that will strengthen and make more durable and majestic the cause of perennial Israel.

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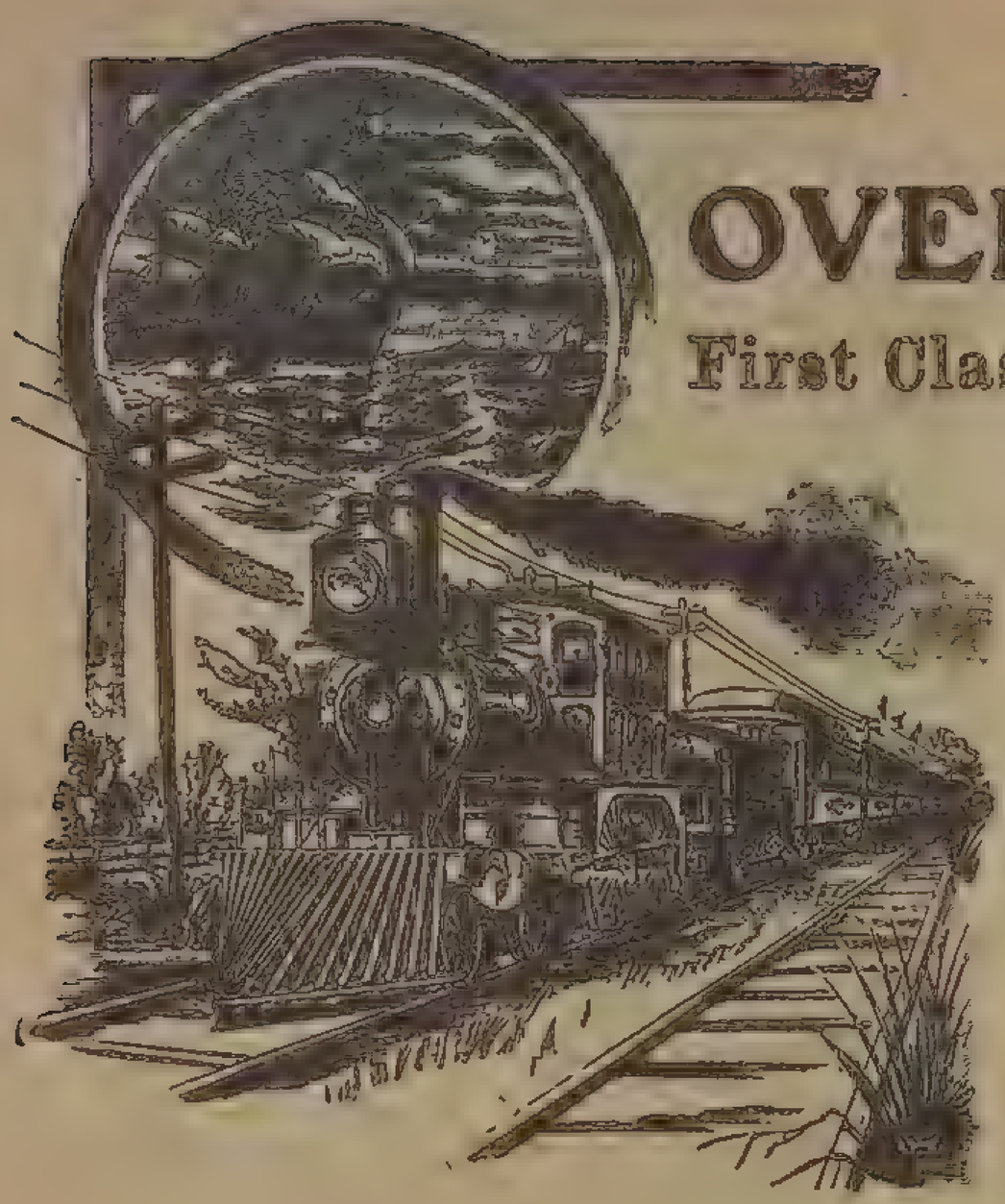
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The Common People.

I.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 10th, 1912.

Some time ago, *The Literary Digest* contained a cartoon of more than passing interest. It was entitled: "The Rise Of Demos or The Boy Who Was Forbidden To Grow Up." The picture was divided into four parts. The first represented a little boy cowed down by a club in the hand of a monarch in front of him. The second picture showed the boy to have grown very much in height, and also in courage judging by the fearless manner in which he looked the monarch square into the eyes. The third picture showed the boy to have grown still more, and the monarch to have shrunk to such an extent that the former had to look down upon the latter when apparently laying down the law to him. In the last picture we see the heel of the boy, who had grown to full manhood, sending the monarch sprawling on the floor, his club knocked to one side, and his crown to the other.

A cartoon.

The cartoon required no commentary. Not as many volumes could have told as well as these four little pictures did the story of the rise of the people—the word *demos* being the Greek for *the common people*. It showed what is well known to every student of sociology: the slavish subjection of the people to their ruler, in times past, and his absolute power over them, the gradual awakening in the people of a consciousness that they too had rights which the monarch was duty-bound to respect,

Picturing rise of the common people.

that it was by their consent that he held power and enjoyed special privileges, that, if they chose to throw off their yoke, they could do so without let or hinder. And it showed that they did do so, time and time again, until rulers learned to know their lawful places, and to accord to the people their lawful rights.

Common people at one time slaves.

A time there was when the lot of the common people was even worse than that of the beasts of burden, because their greater mentality enabled them to comprehend the extent of their misery. There was but one right, the right of might, and that was possessed by him alone who ruled them with iron hand. To oppose that right, or even but to question it, brought the scourge, the branding iron, the torturing instrument, the penalty of death upon the offender. The people were as much his property as were his cattle. To him belonged their bodies and souls, all their labor and all its product. With them he could do as he pleased. By his command they lived, and by his order were they put to death. By his command had they to marry or remain unmarried, had they to surrender or to submit to him their wives and children. His name they had to include among the gods they worshipped, and that victory be vouchsafed to him in battle or entrance be granted him after death into the celestial abodes they had to sacrifice the choicest of their sons and daughters at his altar or tomb. To him they had to offer their throats if he wished to test the edge of a new sword, or the strength of a new rope or the deadliness of a new poison. To them were applied the lowest terms in their vocabularies—they were the helots or pariahs, the plebeians or slaves, the villeins or serfs. Their homes were worse than barns and stables. Their clothes and food were the coarsest. And as for education, it was regarded as wise to cast pearls before the swine as to open the doors of schools to people as low as they.

But, while their bodies could be enslaved, their minds continued free. Notwithstanding denial of education, their mind brooded over their wrongs, and in hours of supreme sufferings it impelled them to rise in their might and demand their right. And though a thousand times crushed, they arose anew after every defeat, until by sheer force and persistence they compelled their oppressor to restore to them some of the rights of which they had been cruelly deprived. From time to time, men, like Moses, stepped out of the high places, descended to the degraded stations of the oppressed, and in their name and in the name of humanity demanded that justice be done to them. And around these leaders the down-trodden gathered, and, uniting their might with their right, conquered for themselves, even if at fearful cost of blood and suffering, the position of the comparative equality they hold today.

Their gradual self-emancipation.

The day of slave-owners, of task-masters, of feudal lords is past. In civilized countries the laboring man is master of himself, at least in the eyes of the law. No man can compel his labor or garner its product for himself alone. In legal rights and privileges he is the peer of the highest in the land. In our own country his vote counts as much as that of our President. Not only are his rights guarded by law, he has also the right to assist in the making of it.

Present status of the common people.

As if in reparation for the wrong done him in the past by applying to him the word *common*, and making it to stand for all that was low and base, it has been raised to a place equal to that occupied by the proudest and most sacred words in our vocabulary. One of the greatest parliaments on earth, that of England, bears the name The House of Commons, and a member of that distinguished body is designated by the name of Commoner. Our own word *democracy*, borrowed from the Greek, means in

Stigma removed from word *common*.

our speech: Rule by the Common People, which thought is also contained in the word Commonwealth. We speak of The Book of Common Prayer, The Common School, The Common Law, The Common Good. We speak of common sense, of common interest. We use the word *common* in a dozen other forms and combinations when we wish to convey the thought of something that serves the best interest of all the people, of the poor as well as the rich, of the high as well as the low.

True, an echo of the contemptuous meaning which the word *common* at one time had still resounds in our speech.

Echo of it still lingers among snobs.

Driven out of politics it has found a hiding place in what is called *society*. It is there where we hear it not infrequently used as a synonym of base, vulgar, coarse, unrefined. And, for the most part, we hear it used in this sense by people of mere wealth against people who, no matter how great their other wealth, are financially poor. We see people constituting themselves into a separate class, and, for no other reason than that of possessing more wealth, regarding themselves as superior, spurning every contact with the masses, as if association with them meant degradation.

From what I have seen and heard, I am inclined to believe that, if danger of contamination there be through contact

Who deserving of contempt.

of the degenerate rich with the beneficially employed poor, fear is to be entertained for the latter rather than for the former. If the word *common*, in its obsolete meaning, is deserved by any, it is by the former and not by the latter. I know of no more corrupting influence than that which issues with noisome stench from certain classes of the newly rich. By what right dare such as these brand a class of industrious and beneficial people as base and vulgar when the most disgusting kind of baseness and vulgarity festers on the very surface of their cliques and sets? Hear the stories of their immoralities,—you must hear them, for no paper will

dare publish them. Read the accounts of their shocking wastes of monies—monies often pressed from the heart's blood of those they brand as common. Read of their ribald jests at religion and morality, or at the men and women consecrating their lives and labors to the uplift of man. Note the contempt in which the sacredness of the marriage bond is held among them, and the levity with which the responsibility of parenthood and filial duty are treated. Note the costly idleness of large numbers of their women, enjoying the richest and best of other people's hard toil, without contributing the slightest thing toward the well-being and well-doing of their fellow men from whom, parasite-like, they draw all their substance. Hear and see, note and observe, all these things, and then tell us who the low and base and vulgar are, and who the aristocrats.

In the light of the goings-on in certain circles of the newly rich, were I asked what constitutes the first requisite for genuine aristocracy, I would unhesitatingly answer: To be of, and to continue among the common people. It is among these people that virtue has its chief source and abiding place. There lies our past and future, our strength, our safety, our hope. It was certainly a wise observation of Lincoln, the greatest commoner of all, and, therefore, the best of all aristocrats, when he said that God must love the common people else would He not have made so many of them. And God's love for them must be of unusual intensity, else would He not have showered upon them as many real blessings as He has, such as lack of corrupting gold, necessity for labor and love of it, sound physical and moral health, good appetite, refreshing sleep, recuperative and educative use of leisure hours, interest in religion, in philanthropy, in education, in patriotism and the like.

Truest aristocracy found among the common people.

Ask whom you please and where you please for the names of those who have contributed most toward the world's

From the common people have risen the greatest men.

civilization, and, if you are intelligently answered, you will almost in every instance hear names of commoners. Go to your encyclopedias and select the names of one hundred men who are universally recognized among the greatest of the world's luminaries and benefactors. With but few exceptions, you will find their names to be those of men born in poverty, reared in penury, compelled to struggle with adversity, often to the very end of their days. Moses was the son of an enslaved people. Jesus and Mohamed and Luther were respectively the sons of a carpenter, a camel driver and a collier. Homer sang his immortal epics for his daily bread. Socrates was the son of a hewer of stones; Virgil, the son of a farmer; Shakespeare, the son of a shopkeeper. Milton and Leonardo da Vinci were sons of notaries. Raphael was a struggling painter's son. Correggio and Mozart were born in poverty, struggled with it all their lives, and died in it. Rembrandt, it is said, was born in a mill. Spinoza was obliged to grind lenses for a living, and Mendelssohn to tutor a rich man's sons. Kant owed to a relative his opportunity for an education. Lessing was a poor preacher's son, as were also Linnaeus and Jean Paul Richter, and Emerson, and Horatio Nelson, and Cyrus W. Field, and Holmes and a score of others equally as distinguished. Columbus, Copernicus, Kepler, Palissy, Franklin were respectively the sons of a weaver, a serf, a tavern-keeper, a tile-maker, a soap chandler. Elias Howe started his career in an attic, Arkwright in a barbershop, Faraday in a bookbindery, Stephenson in a coal mine, Watt in a carpentershop, Edison as a newsboy, Dickens and Carlyle rose from humblest conditions. Goldsmith was one of seven children of a father who never earned more than two hundred dollars a year. Some of the poems and dramas of Schiller, which to-day delight the world, were born amid chilling cold and pinching hunger. Half of the life-time of Wagner was spent in a desperate struggle with want. Lincoln,

Greeley, Grant, Garfield, Garrison, Sheridan, Faragut, Gambetta, all these, and scores of others like unto them, rose from the lowly but honorable station of the common people.

Compare these men with those whose prominence rests solely on the possession of mere gold, and decide for yourselves as to whose wealth is the greater of the two, who has contributed more toward the advance and betterment of mankind, to whom applies more fittingly the term of *aristocrat* and to whom the term of *common people* in the obsolete meaning of the term.

Mere wealth not a sign of distinction.

While fully appreciative of the value of gold as a potent factor in the progress of civilization, while fully cognizant that without gold much of men's creative genius or talent would either not come to light at all or make but little headway, while at all times ready to bestow a just meed of praise to our men of finance, to the captains of our trades and industries, to the men who, while enriching themselves, provide employment, under decent conditions and at equitable wages, to the hands and brains of thousands of others, while ready to do this and more, I nevertheless protest against mere monied classes considering themselves *the aristocrats*, *the select*, *the four hundred*, and against their designating all others as *common people*, as unfit for association, or to be seen in circles, clubs or places where they move and disport themselves.

Often but a sign of degradation.

And especially do I protest against such invidious social distinctions, when I see them made by a lot of brainless fops and coxcombs, parasites, spendthrifts, *roués*, degenerates, who have never made an honest dollar in their lives, and could not if they had to, who have never done an honest day's work, who would be utterly helpless and miserable, untaught and unamused, unfed and ungroomed, if it were not for the brain and work of the people whom they contemptuously set apart from themselves as too

low for association, at times even for ordinary civilities. Go to some of these snobs who refuse to take an introduction to you if you reside outside a certain district, or if you are not reported by one or the other Mercantile Agency as being of a financial rating sufficiently large to merit consideration, and, if they will permit you, ask them for the names of those who have designed and built and decorated and furnished their mansions, for the names of those who painted the pictures on their walls and sculptured the marbles in their halls, of those who wrote the books and composed the music that help to while away their time, of those who invented and constructed their automobiles and yachts, and, if they chance to know the names at all, and they give them to you, see whether even in a single instance you will find among them the name of a so-called aristocrat, of one of the select and exclusive set, of one of the Four Hundred.

Social distinctions there must be. Like will flock with like, and it is well that it is so. As little as all people wish to associate with me so little do I wish to associate with all people. But, if these segregating groups of society must be graded, then I insist that that group or circle or club be regarded as the most aristocratic, the most select, that is composed not of the richest but of the best, that is frequented by men and women of light and leading, by distinguished scholars and educators, artists and artisans, merchants and mechanics, men and women of the professions, and men and women of the trades and industries, men and women whose presence and conversation are intellectually kindling, socially refreshing, morally uplifting. If such a group or circle or club you find, you may be sure you have found the best. You may spare yourselves however the trouble of looking for that kind of society among those who, at the present time, constitute the Four Hundred Worshippers of the Golden Calf, among those who consider themselves the

Not the richest but the best are great.

choicest and the best, the select and the elect, by reason of having more money than others.

Yes, it is to the common people we must go if we would select the best. From them have come all that is best in our civilization, and it is to them that we must look for all the advance that yet shall be. There is found that sound, common sense that makes for the best, and an absence of that superabundance of gold that makes for the worst. Plentifully employed in useful occupation, they have little time and less inclination, and still less means for those dissipations that are possible only where there is an excess of leisure and an excess of gold.

These easiest found among the common people.

It is among the common people where we find the sincerest love of knowledge, of art, of research, the ablest champions of truth and right and justice. It is there where we find the happiest home-life, the truest conjugal fidelity, the sweetest parental devotion and filial piety.

But for the common people, the common school the fountain-head of our civic fraternization and national patriotism would long since have closed its doors. But for the common people our churches would be deserted, concerts and lectures would be but meagerly attended, books would be but little read, and the stars of the drama and of the opera would look in vain to the balconies and galleries for that intelligent attention and applause that is their truest inspiration and their most cherished reward.

But for the common people, no progress.

From the common people come our preachers and teachers, the physicians who heal our sick, the lawyers who plead our causes, the judges who administer our laws, the legislators who enact them, the officers who guard our lives, our honor, our property. From the common people come the authors who write our books, the newspaper men who set up and print and edit and distribute our papers, the tillers and the toilers who supply us with our food and clothes, with our

fuel and our light, the men of science and research who spend their nights in observatories, and their days in laboratories and libraries, in torrid and frigid zones, on mountain-tops and in the earth beneath, to enlarge our mental horizon, to make our souls freer, our hearts happier, our lives easier.

Hope for the better rests with the common people.

Lincoln was right. God does love the common people else would He not have made so many of them, nor would He have showered upon them so many of the only blessings worth possessing. And God grant that their number increase, and embrace more and more of those deluded creatures who mistake mere gold for real wealth, who construe abundant possession of it into license to squander it riotously, who, being spared the necessity of working for their daily needs, consider themselves exempt from all useful occupation, who look upon their degeneracy as a distinction, and upon their excesses and immoralities as qualities entitling them to admission to "the best society," to membership in "the most exclusive and smartest set."

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXV Sunday, March 24th, 1912 No. 18

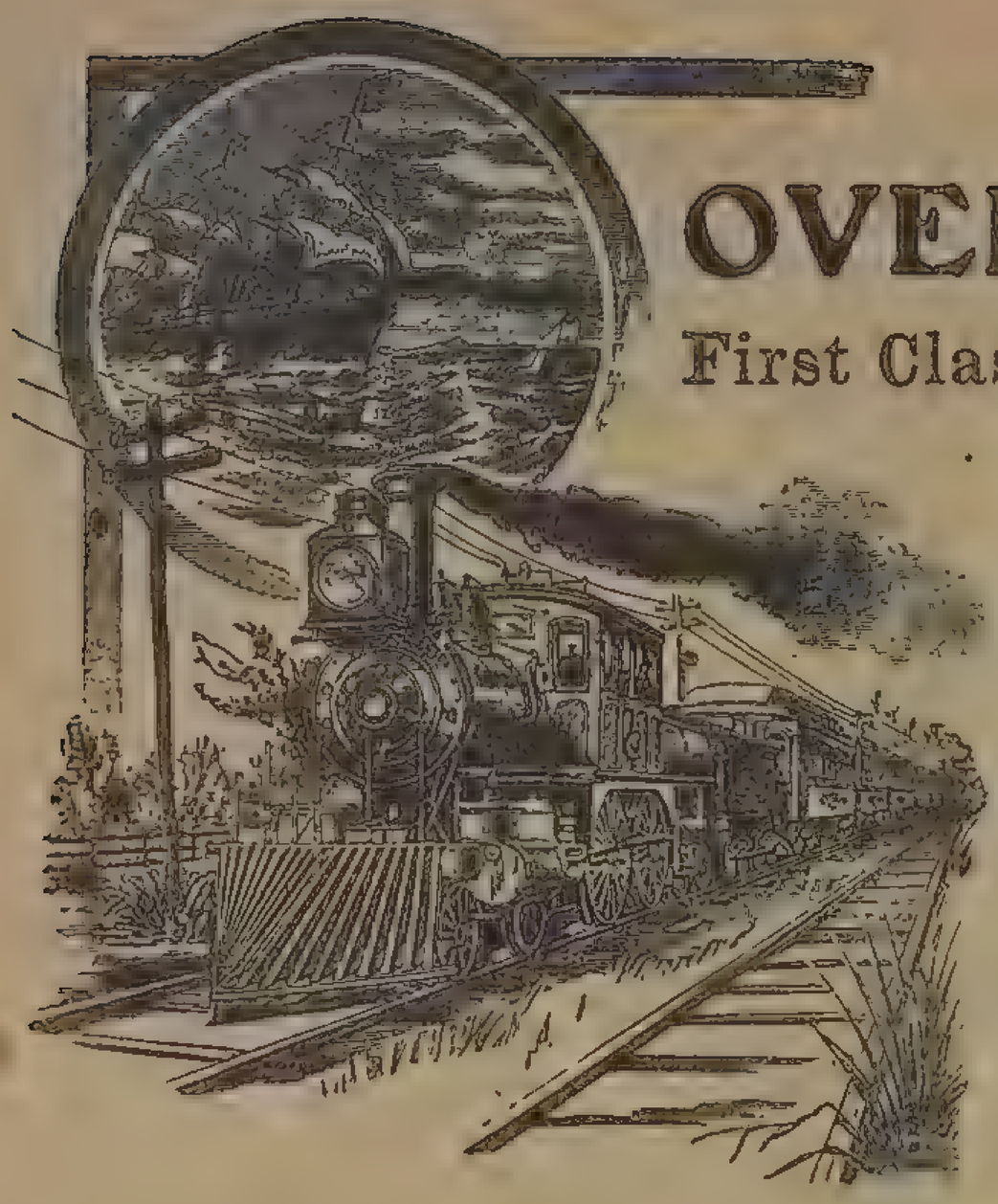
THE COMMON PEOPLE.

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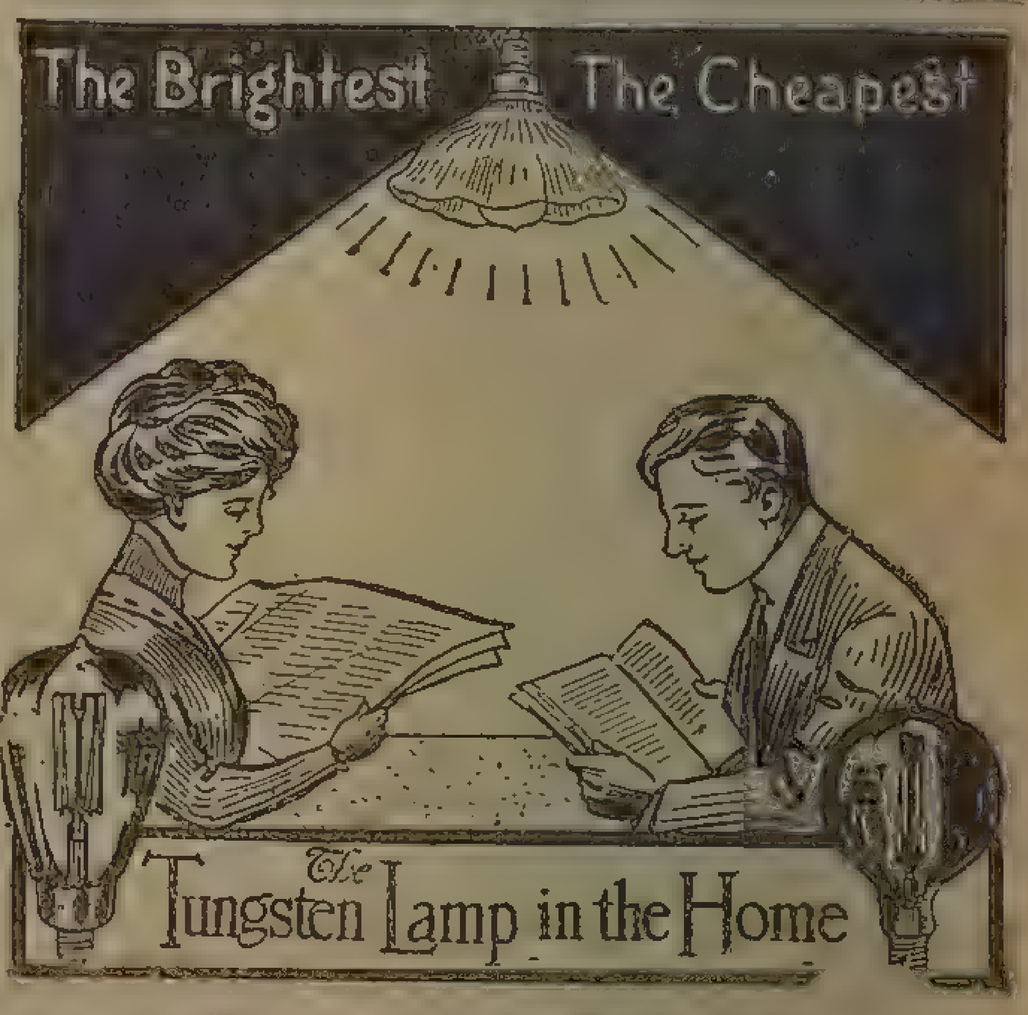
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The Common People.

II.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D.D.

Philadelphia, March 17th, 1912.

In the two discourses that have preceded this, the one entitled *The Aristocrat*, the other *The Common People* we endeavored to show that these terms have no longer the meaning they at one time had, that the former is no longer applicable to those whose only possession is wealth nor the latter to those who depend on their daily labor for their daily bread. We endeavored to show that the word *aristocrat*, meaning: *the best*, has in our day acquired a cultural and ethical meaning, and is applicable to all people who are of real service to mankind, whether they be financially rich or poor, whether of a long line of illustrious ancestry or of humble origin. We endeavored also to trace the history of the term *the common people*, from the time when it was made to designate the toiling masses, to the time when it secured for itself the meaning of *the people as a whole*, rich and poor, high and low. We showed how the vast mass of people had been enslaved and debased by the few, and by no other right than that of might, until, degree by degree, they threw off their yoke and enforced their political and legal equality with the favored few.

Synopsis of preceding two lectures.

Since the delivery of the above mentioned discourses, the question has been asked whether I have not painted the present lot of the laboring people in colors too roseate. What of the vast mass of people, it is asked, that congests the slums and tenement districts,

Roseate description of poor objected to.

the mine and factory barracks, whose daily grind and grime of toil afford them no leisure for culture, give them in return for their long and hard hours not even enough of food to satisfy their hunger, not enough of clothes to cover their nakedness, not enough of room to allow regard for the ordinary decencies or to permit of sufficient recuperation for the next day's fierce encounter on the battlefield of life. Is not the word *common* in its former meaning of base and low, the question continues, still applied to hundreds of thousands of the submerged of our sweat shops and factories, of our mills and mines?

There is much justice in these questions. There is a point at which poverty ceases to be a stimulus for the development of the best of which head and heart and hand are capable, at which it begins to crush whatever latent powers may be possessed, at which, instead of helping men and women upward and onward, it begins their degradation.

Objection just.

Of such debasing poverty we have appalling amounts in our midst, and the worst of it is that, like a devouring plague, it is spreading wider and wider with each day.

Slavery among laboring people.

Notwithstanding our boast of equality, there are still frightful inequalities in our midst; notwithstanding the oft-praised emancipation of the laboring masses, we still see and hear of no end of slavery, different, it is true, from the one which at one time obtained, but similar in result. Former-day slavery consisted in one man obtaining the fruit of another man's toil without rendering him in return a just share or even granting him the right to refuse his labor; modern-day slavery consists in one man obtaining an unjust share of another man's toil, and in so manipulating the labor-market or being manipulated by it that, driven by the dire necessity of a livelihood, the laborer is forced to give his toil, no matter how small the pay or how harsh the treatment.

Equality has acquired a meaning only in politics and in law. In the sphere of sociology there stretches a chasm between the very rich and the very poor as impassable as any that existed in the cruel ages of the past. Might still holds the scourge over right, else would it have been impossible for the comparatively few to pile up, with little or no labor of their own, enormous fortunes out of the hard labor of the overwhelming masses. As much bitterness is felt in our day by the masses against the classes as was felt in the darkest days in the history of labor, and nothing but the blindest ignorance can fail to see that the peace of society is as much menaced in our day as was that of society preceding the rise of the Gracchi and Spartacus, of John Ball and Watt Tyler, of the Jacobins and *Sanscoulottes*. There are those who believe that the revolution has already commenced, and as proof they point to the McNamara murders, and the Lawrence, Mass. outrages.

Equality in politics but not in labor.

No one can read even but a small part of the flood of literature that daily issues from the press, treating on the conflict between capital and labor, without realizing that the atmosphere between laborers and their employers is surcharged with bitterness, and that those who study the situation, and compare present with past, are hopeless as to a peaceful and final settlement of the difficulties between the two. Here is a book, but a few days old, entitled *The New Democracy*, by Walter E. Weyl, by one who has made sociological studies his specialty in America and European Universities, who has voluntarily taken up his residence and work in one of the most congested districts of the laboring people of New York, and who, therefore, speaks from scientific and personal knowledge, and judges with the maturity of the experienced and trained thinker. In the very opening chapter of this work he tells us that 'America is in a sombre mood. We are disenchanted with the fruits of a century of inde-

Conflict between capital and labor.

pendence. We who were to have been teachers of true democracy to European lands have lost the art of it, and must instead become pupils in democracy of monarchic Europe. We behold on the one side sensational inequalities of wealth, insane extravagances and strident ostentation, and, on the other side wretched slums in which pauperism, vice, crime, insanity, degeneration are rampant. We disregard the lives of our workmen. We muster women into dangerous factories. We enroll in our industrial army, by an infinitely cruel conscription, the anaemic children of the poor. We create hosts of unemployed men, whose solemn tramp ominously echoes through the streets of our relentless cities. Daily we read of the ravages of consumption and other ''poor men's diseases ;'' of the merciless casting aside of aged workingmen, of the jostling of blindly competing races in factory towns ; of the collusion of politicians and malefactors of great wealth ; of the sharpening of an irreconcilable class conflict, of the spread of a hunger-born degradation and of a social vice due, in numerous instances, not to corrupt inclination but to physical want. American democracy is in process of decay.'

That these excerpts from the opening chapter of Dr. Weyl's book do not paint too dark a picture may be judged from a dozen other books of eminent authorities.

Disparity between very rich and very poor due to greed.

And that my own recital of conditions in both the hostile camps may not be considered as having been drawn from imagination or from superficial observations may be verified by a dozen other books of equal standard. All these books clearly show that the disparity between the very rich and the very poor is not due to our country's inability to raise enough of food or to produce enough of clothes or to furnish enough of room and health and happiness for all its people, but to the greed of a comparatively few who seize for themselves many thousand times more than they require or their labor entitles them to.

It is because the few appropriate for themselves too much that the many have too little.

It is because the few waste too much that the many have too little to spend.

It is because the few must have the princeliest of homes, the costliest of viands, the rarest of delicacies, the most expensive of clothes and no end of gilded entertainments and diversions and sports, that the many must hunger and go in rags, must live in hovels, must exhaust health and strength in ceaseless grind and grime, must end either in poorhouse or hospital or become a drain on the charities.

1% of the population of the United States possesses more wealth than all the other 99% together. 20,000 of the people possess more than half of all the wealth of the United States. Only 13% of the wealth of the United States is possessed by the poor, who number 88% of the people. One individual is reputed to possess in the neighborhood of $500,000,000, (in the days of Washington there was not a single millionaire in all the thirteen original states). Several dozen people are reputed to have an annual income of from $500,000 to over $1,000,000.

The wealth of the few.

The income of the laboring-people of the United States, averaging the wages of the well-paid and poorly-paid, of the men and women, of the skilled and unskilled, is $1.50 per day, amounting, if working steadily 300 days, to $450 a year, or about one-half of what is required to maintain a decent livelihood for a family of five persons. And few indeed are the industries that furnish work uninterruptedly three hundred days in the year, and even where such is the case, considerable is the number of those who are obliged to lose numbers of days of labor and wages by reason of ill health. Of an income of $10 a week, $\frac{4}{10}$ or $4 is, on an average, required for food; $\frac{2}{10}$ or $2 for rent; $\frac{2}{10}$ or $2 for fuel, light and clothes; $\frac{2}{10}$ or $2, for sundries, such as medical aid and

The poverty of the masses.

medicines, insurance, carfare, and the like. Figure it out for yourselves, how far, in a family of from three to five persons, four dollars a week will go for food in these days of high prices, especially when, compelled to buy in small quantities, they are obliged to pay the highest rates; or how far $2.00 a week will go for fuel, light and clothes; or what kind of a home is gotten for a rental of $2.00 a week. Little wonder that wife, often feeble, and children, often young, must lend their labor to swell the weekly income. Little wonder that, when this source of aid fails, or is but partially helpful, the charities must piece out the deficiency of the family's earning-power. It is true, and God be thanked for it, that conditions in many a laboring man's home are brighter than those just described. But no less true is it than in other homes conditions are even worse. What I have endeavored to describe, on trustworthy authority, is an average state of affairs among laboring people, especially in the congested centres, which any competent settlement worker or statistician or sociologist will readily bear out.

Compare these dismal facts and saddening figures with those contained in an article entitled *The Shameful Misuse of Wealth*, written by Mr. Cleveland Moffett, and quoted in "The New Encyclopedia of Social Reform," p. 737.

Extravagances of the rich.

"We read of $1000 a year spent on clothes for a poodle; dog collars set with pearls or diamonds; dogs themselves worth $3000 to $5000 (St. Bernards $7000); ordinary families among the wealthy with 24 servants; chefs with salaries of $5000 to $10,000. We read of dinners of every extravagance, dinners served on golden dishes, appendicitis dinners, horse-back dinners on luxuriously trapped horses, monkey dinners, bull and bear dinners, dinners with opera singers as centrepieces, clown dinners, singing-bird dinners, and even a dinner given by a New Yorker where the table represented an Egyptian desert and the guests dug up jewels with gold shovels and picks. The jewelry worn by the wealthy in New York has been estimated at $200,000,000. Pearl necklaces for women cost $200,000 or more; twenty men in New York are said to wear link cuff buttons costing $5000. The estimate is made for New York that for dress

100 women spend each $30,000 annually or $3,000,000; 1000 women spend each $15,000 annually or $15,000,000; 5000 women spend each $5,000 annually or $25,000,000; 6,100 spend each $50,000 annually."

"Yachts for the wealthy cost from $500,000 to $750,000, and cost fortunes annually to maintain. W. K. Vanderbilt's private car is valued at $50,000. Single individuals have 17 automobiles. On cottages at Newport $100,000 are spent for a stone wall or $100 for a tree. To prevent *ennui* the men gamble for $10,000 in an evening; women for smaller amounts. Ladies have strange pets—snakes, pigs, lions, and bears. Their poodles have gold-filled teeth, are sent in victorias for fresh air, accompanied by liveried servants, or taken to the opera. And so through all the nauseating round."

There is little use in extenuating the enormity of these extravagances with the argument, long-since and oft-refuted, that, great as these extravagances are, they furnish labor, and, therefore, they do good indirectly. As reasonably might we speak of the good done by the lavish squandering of money by gamblers, corrupt politicians, or other men or women who make money easily in sinful ways. As well might we say: Since some one gets the benefit of their money, why should fault be found with their sinning. Luxury means the expenditure on useless things and for the pleasure of the few of what has cost great labor to produce. The same amount of money expended on buildings, on industries for the benefit of the many, furnishes not only a larger amount of labor on the creation of these benefactions, but also continues to confer benefits on the masses year in and year out. The same amount of money expended on Model Dwellings, Playgrounds, Agricultural-Industrial Settlements, Schools, Hospitals, and the like, betters the condition of the poor in particular, and that of the community in general.

Fallacy of extravagance benefiting poor.

Equally untenable is the oft-heard and unqualified argument that the poor of to-day enjoy advantages which were beyond the reach of even the wealthy of former days. Eminent authorities are agreed that, in some respects, it was easier for a poor man to

Fallacy of present poor better off than former rich.

support his family two centuries ago than it is for many a laborer to-day. Whatever else the former did not have, he lived on the soil, he had plentiful room, fresh air, sunlight, and could generally manage to get a living out of the earth. Poverty is a relative term. Higher civilization creates higher needs. There are things without which we cannot do to-day of which our ancestors did not even dream. Wages are higher, so are living expenses. Comforts are larger but so is the necessity for them. Where at one time there were but physicial needs, there are also intellectual needs to-day. What contented the illiterate at one time ill satisfies the man who was trained in the public school, and is daily educated by newspapers and books. A man who could not read was not poor two hundred years ago because he had no books; a man, however, able and eager to read, is poor to-day, if he has not a few books or the time to read them. A man who had not shoes two hundred years ago was not poor when laborers generally walked barefoot, the laborer who must walk barefoot, or the next thing to it, to-day, because of a lack of shoes or of proper ones, is in need. A man who had no bathroom in his home two hundred years ago was not poor, since but few of even the rich could then enjoy that privilege; a laborer is poor to-day who either has no bathroom in his tenement or cannot spare the money to afford himself and his family an opportunity to wash off the grime of labor, at least once a week, in a public bath-house.

Little wonder, therefore, that discontent and bitterness should be spreading and deepening among the laboring people when remembering the shocking extravagances which were cited, and when hearing of the insufficient wages, insufficient employment, insufficient food and clothes and room, which not only deny to the poor the higher social and intellectual needs but even a sufficiency of the absolute physical necessities of life. We know of living con-

Examples of present poverty.

ditions in tenement districts which would be incredible did we not see them, or did we not read accounts of them by special investigators. Let me present a few of their statements:

"The family consisted of a man, wife and five children, who worked, cooked, ate, and slept in two small rooms. The people looked as though they had not washed themselves for a year. The boys' coats that they were making were piled upon a dirty bed. The dirt could absolutely have been shoveled out of the rooms. . . . The odor was so foul that one of the agents was made sick." *

"There is collected a population in our great towns . . . whose homes are more squalid, whose means are more uncertain, whose prospects are more hopeless than those of the poorest serfs of the Middle Ages." †

"Ninety per cent of the actual producers of wealth have no home that they can call their own beyond the end of the week; have no bit of soil or of so much as a room that belongs to them; have nothing of value of any kind except as much old furniture as will go in a cart; have the precarious chance of weekly wages which barely suffice to keep them in health; are housed for the most part in places that no man thinks fit for his horse; are seperated by so narrow a margin from destitution, that a month of bad trade, sickness, or unexpected loss brings them face to face with hunger and pauperism." ‡

We read of working-hours in sweatshops, of daily encounters in factories and mills between human feebleness and pitiless steam power that make the toil of the galley slaves of former days seem child's play.

We read of meals with which to replenish spent energy and strength that bring the blush of shame to our cheeks, and spoil for days after the taste of the abundant food with which we ourselves are provided. Listen to the following account of a young laboring woman:

"I earn $2.40 a week, of this I pay 75c. for rent and 40c. for coal and wood, which leaves me $1.35 for food, clothes, medicine, carfare . . . I buy ¼lb. of tea, ½lb. of sugar, 1 lb. of oatmeal, one pint of beans, two 10c. loaves of bread, one soup bone, ¼lb. butter, and sometimes I get a little milk for my tea. I take tea and bread for breakfast, and have beef soup two days from one bone, and soup two days from the beans. I have tea and bread for supper, once in a while I buy a quart of potatoes. I must save and pinch very closely to be able to buy shoes and clothes." ⁂

* *21st Annual Report Pennsylvania Bureau Industrial Statistics.*
† Rogers: *Six Centuries of Work and Wages*, Chap. VI.
‡ Fredrick Harrison: *Report of Industrial Renumeration Conference.*
⁂ Lorimer: *Studies in Social Life.*

We read of men and women, even of mere children, going to and from their work, shivering from cold, not having enough of clothes on their backs to keep them warm, shivering all night, not having enough of bedding and fuel to keep out the cold.

We read of working-people cast aside unprovided after reaching a certain age, and replaced by younger people who, in their turn, will be flung aside as have been those whose bread the younger have snatched away. We read of men searching for labor, for days and weeks and months, till fainting from weariness and hunger they drop at the doors of the charities, or until driven to despair by wife's and children's cry for bread, they commit some crime.

We read of women, some of them wives and mothers, made desperate by want, taking up a life of sin, as the only avenue open to them for eking out a miserable existence.

We read of a death rate of 163 per 1000 of people in a tenement district when in the opposite section of the city, where the well-to-do reside, the ratio is 18 to 1000.

There are those who, because of such conditions as these, foresee serious times, who look for nothing short of a revolution against ruling capitalism, alike to former revolution against ruling tyrants, who predict that the coming battle-cry will be: "On for our Social Rights!" like unto the former cry "On for our Political Rights!"

Revolution predicted.

Without going all the length of prophecies such as these, the outlook, even taking the most optimistic view, is not encouraging.

No society is safe in which the rich are constantly growing richer and the poor, poorer, and in which the wealth of the one is due to unjust advantage taken of the other. No society is safe in which the rich literally study how to waste their money selfishly, and in which the poor starve and freeze and sicken and die for

No society safe in which injustice is done.

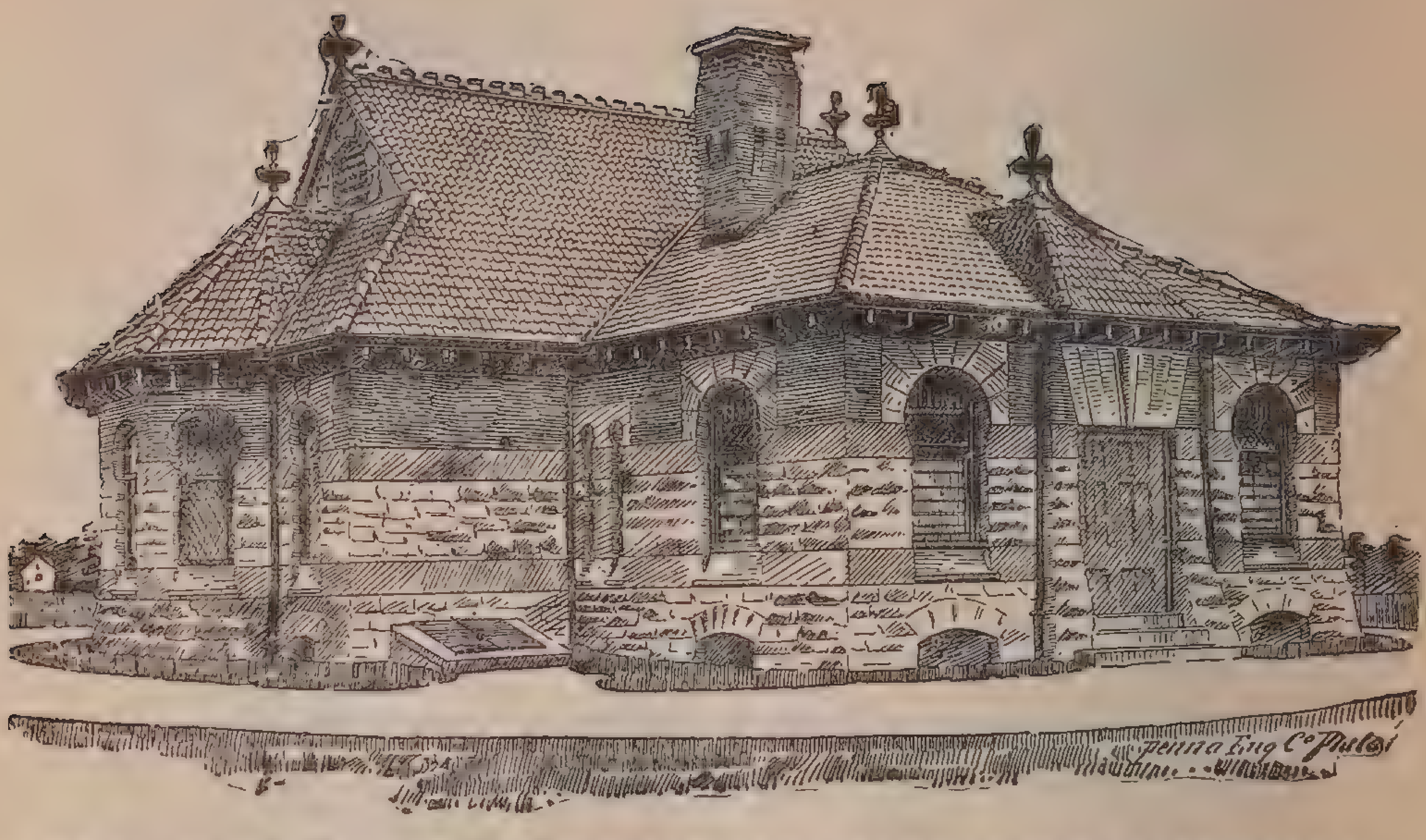
the want of it. No society is safe in which employers pay less wages than are earned and required for a bare living, and leave it to the charitably inclined to make up the deficiency. No society is safe in which the poor are losing faith in God and man, in church and government, in which they are fleeing in hope of relief to all sorts of isms and to all kinds of leaders. No society is safe in which the rich, too much occupied with pleasure-seeking, give no thought to social conditions, and therefore do not know of the bitterness against them that exists among the laboring people.

Ours is a time for serious thought. Thought will lead to action, and action to justice. It is highest time for the government to step in and, through wise legislation, make impossible the doing and suffering of injustice. It is highest time for the government to institute permanent courts of arbitration, to determine upon a living minimum wage, upon a point where combines and trusts, competition and greed and congestion must stop. It is highest time for the government to provide, for all for whom there is no work nor room in the cities, labor and homes in the country, where they are needed, and where health and happiness await them. It is highest time for our government to follow the example of other governments and provide for laboring-men's insurance against non-employment, accident, sickness, old age, death.

Highest time for thought and action.

The country's best assets are the laboring-people. When they prosper the country prospers; when they suffer the country suffers. Where the masses are unhappy, the happiness of the classes is not for long. Where wealth is unjustly gotten there justice rests not content. Where wrong is not overcome by peaceful methods, right establishes itself through force.

Where peaceful efforts neglected force ensues.



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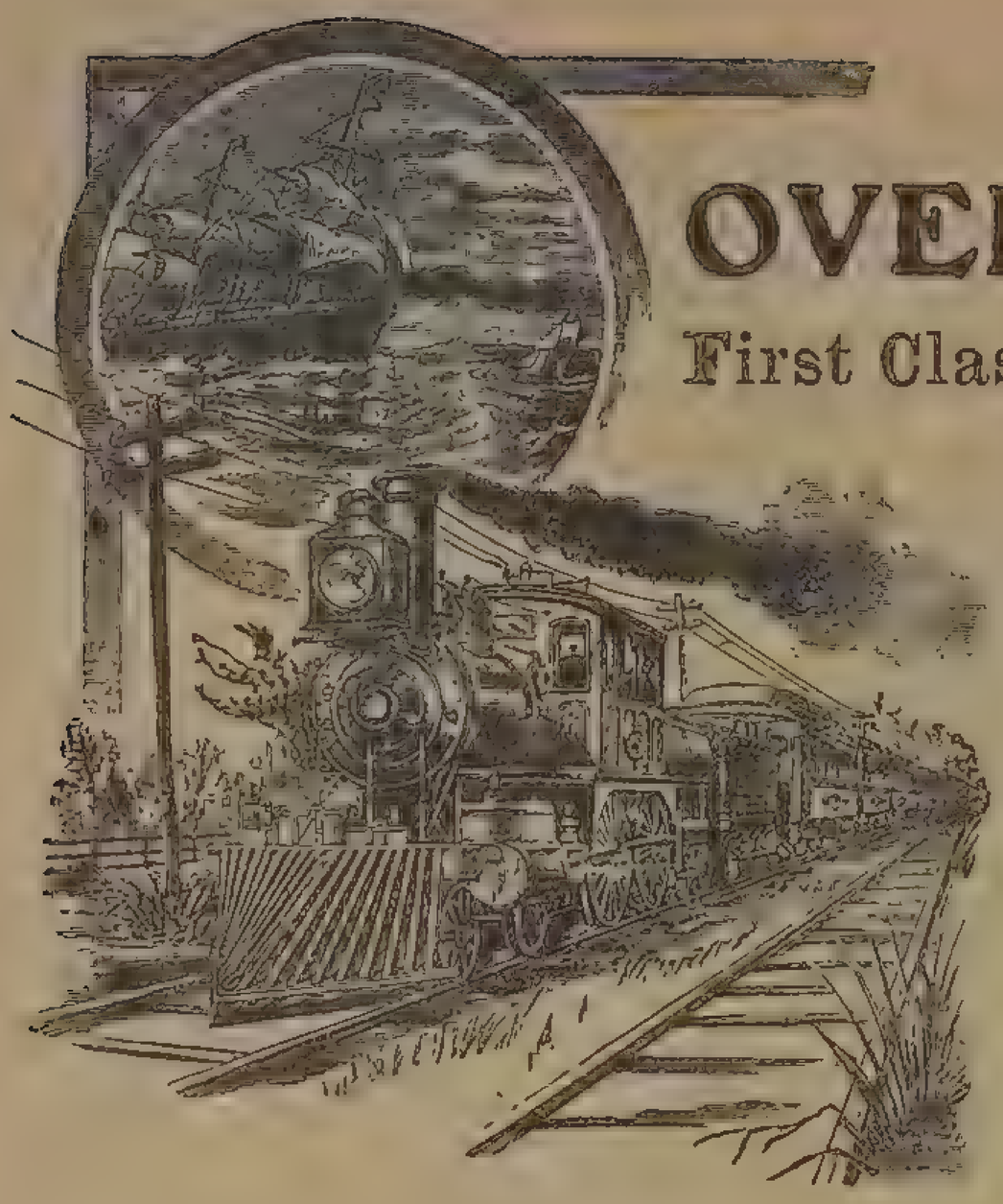
THE COMMON PEOPLE.

III.

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The Common People.

III.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 24th, 1912.

When I concluded my last discourse, I was of the opinion that I had done justice to the subject under consideration, that I had made clear the difference between the old and new meaning of the terms *Aristocrat* and *The Common People*, and that I had shown that, notwithstanding our oft-proclaimed liberty and widely heralded equality, inequalities and injustices disturb our present peace and menace our future safety.

Remedy wanted for social malady.

It seems, however, that I have not satisfied all expectations. It has been brought to my attention that it is claimed that, in speaking of the conflict between capital and labor, I had but diagnosed the disease, that I had not prescribed a remedy.

Questions are asked by some as to what is to be done, while yet we may, to ward off the social revolution, the worst of all civil wars, that is threatening? What is to be done to check the discontent of the working-people that is daily rooting deeper and spreading wider? What is to be done to sweeten the bitterness of the masses against the classes, to get the selfish rich to curb their greed and extravagance, and to content themselves with less so that the starving or charity-aided poor might have enough to live on?

To lessen bitterness of masses.

Others declare that we are already witnessing the first signs of the fulfillment of the prophecy which De Tocqueville

To check excess of rich.

made when he visited our shores, namely: "If your liberty is ever destroyed it will be because the excesses of the rich will drive the oppressed to deeds of desperation," and they add that what Lincoln had said of negro slavery applies with equal force to workingmen oppression, that a nation, like a house, cannot stand divided against itself, that it cannot permanently endure half free and half slave, that the whole cannot continue politically free of which the half is economically enslaved,—and they ask what is to be done to establish a more equitable relationship between the two?

Yet others ask: What is to be done to lessen the appalling poverty in our land, the richest in the world? They cite

To overcome congestion and poverty.

more than 2500 almshouses in the United States with a population of more than 100,000 paupers. They quote Robert Hunter as declaring in his book "Poverty" that about 10,000,000, about one-ninth of the population of the country, are poor, that is, not always in actual distress, but much of the time poorly fed, poorly clothed and poorly housed. 3,000,000 of them, they say, receive one kind of charity or another, public or private, direct or indirect, at an annual cost of over $200,000,000.

They tell us that 20% of the people of New York State, the wealthiest in the Union, receives public or private charity, that about the same percentage prevails in Massachusetts, that about 15% of the families in Manhattan are annually evicted, that about 10% of those that die in Manhattan have pauper burial, that the reports of the United Hebrew Charities of New York show that in the neighborhood of 100,000 of the Jewish community of that city are unable to supply themselves with the immediate necessaries of life.

They tell us that over 2,000,000 workingmen are unemployed from 4 to 6 months per year, that 500,000 male immigrants arrive yearly, and seek employment in the very

districts where unemployment is greatest, that nearly one-half of the families in this country are propertyless; that over 2,000,000 children are forced to become wage earners, when they should still be at school, that about 5,000,000 women find it necessary to work for wages, of whom over 2,000,000 are employed in mills, factories, etc., that probably not fewer than 1,000,000 working-people are injured or killed while doing their work, that 10,000,000 of the working people now living will, if the present ratio is kept up, die of the preventable disease, Tuberculosis.

They speak of an official statement, as late as February 26th of this year, declaring that never before were so many homeless and destitute persons cared for by New York City institutions as during that week, that the municipal hospitals and the free wards of all the other hospitals are crowded to the limit, that on one night 1171 men, women and children piled into the municipal lodging house, breaking that institution's record by 350. They speak of the unceasing midnight bread lines. They tell of one small tenement district in the East Side of New York congested to such an extent, that were the whole of that city settled in the same proportion, it would hold the people of all of the United States, continental and insular, and that of Canada besides.

They, who cite these distressing statistics ask, what is to be done to remedy these terrible evils?

The statement that I offered no remedy at all is perhaps not wholly true. After diagnosing the disease, I pointed clearly to the specialists in whose hands alone lies the cure. The fact that President Taft has recently issued a special message to Congress, urging the appointment of a special Commission to investigate the question of Industrial Relations, shows plainly that I have designated aright the physicians who can rid us of some or all of our labor troubles. "Ours is a time for serious thought,"

Remedy at command of government.

I said, "Thought will lead to action, and action to justice. It is highest time for the government to step in, and, through wise legislation, make impossible the doing and suffering of injustice. It is highest time for the government to institute permanent courts of arbitration, to determine upon a minimum living wage, to settle upon a point at which combines and trusts, competitions and congestions, must stop. It is highest time for the government to provide labor and homes in the country for all for whom there is no work nor room in the cities. It is highest time for our government to follow the examples of certain other governments, and provide for industrial insurance against unemployment, accident, disease, old age, and death."

Government and church have not done their duty.

The disease of poverty is very old. There is no people and no literature, so ancient but we find it full-grown and deep-rooted among them. That it has not yet been cured is largely due to the fact that government and church have never proceeded against it as rigorously and as persistently as they have against other curses that beset humanity. At one time, the church even canonized poverty, made of dependency a sort of divine institution. At other times, it regarded its duty done by seeking to overcome it by means of prayer, or by preaching vigorously the duty of alms-giving, which, in far too many cases, only tended to root the evil deeper. At no time in the past did either government or church look upon poverty as a preventable and curable disease, and set itself to work to effect its extermination. At no time in the past did either the one or the other seek to trace the origin of this scourge to any other source than divine dispensation. Had they done so, they would have soon stumbled upon base, grasping, conscienceless greed as the source of nine-tenths of all our poverties, and had they proceeded against it as they have proceeded against certain other enemies of man, we would have

had considerably less to complain to-day of inequality, of injustice, of appalling wants and miseries and sufferings among working-people.

But government and church are slowly awakening to their duty, with regard to the laboring man, in a number of countries, foremost among which is Germany. That country has recognized more than any other that an enemy within is far more to be feared than one without, that one's own people incensed are far more to be guarded against and placated than even the most dreaded of foreign foes. That country has recognized that no nation is safe whose working people are often hungry and cold, often unemployed, ill-paid, congested, wretchedly housed, unattended by adequate medical aid when sick, unprovided for when too feeble or too old for work, made dependent on the charities when deprived by death of the supporter of the family, completely at the mercy of heartless capital, albeit it is their labor that creates the scourge by which they are held in slavish subjection. That country is keeping down the gaunt form of revolution which is menacing other countries, is lessening the tension between capital and labor, is sweetening the bitterness between employer and employes, is curbing the greed of the rich and the discontent of the poor, by a number of wise laws and just institutions, which, if they do not solve the whole problem, point out one of the ways where the full and entirely pacifying solution might ultimately be found.

Germany first to apply a cure.

Chief among these laws and institutions is its system of Industrial Insurance. It has for its purpose the preservation to the workman, as long as possible, his most valuable possession, his power to work, and to afford him and his family a subsistence when his working power is lost. Recognizing the constant danger to which his life and health and strength are exposed while giving his labor to another and, for the most part, more for the other's

Industrial Insurance.

gain than for his own, the state protects itself against his being thrown as a burden upon it when no longer able to work, it protects society against his being thrown on the charities, it protects him against perishing in misery when his earning-power is gone, by compelling him, with the financial aid of employer and government, to insure against sickness, accident, invalidity and old age. Of the cost of sickness insurance the employer pays one-third; of the cost of accident insurance the employer pays all; of the cost of invalidity and old age insurance the employer pays one-half, to which the government adds a subsidy of $12.50 annually. The premium paid by the workman for such industrial insurance must never exceed 3% of the wages earned.

In case of sickness he is paid half of his weekly wages for twenty-six weeks. Insurance is paid him in the event of his wife's sickness. In the event of death the entire funeral expense is covered by the insurance. A workman, for instance, earning $6.00 a week pays for insurance 17c. per week, receives $3.00 a week for half a year, and all the medicines and medical and nurse attendance required. A workingman earning and paying more receives in return larger benefits.

Against sickness.

In cases of accident, compensation must be paid even though there be negligence on the workingman's part. The amount paid is regulated by law, and is in proportion to the amount earned and to the loss sustained.

Against accident.

Invalidity and old age insurance are compulsory upon all persons above sixteen years of age engaged in labor. The annuities commence after 200 weeks for invalidity, and after 1200 weeks for old age if incapacity for work have manifested itself at that time, or if the 70th birthday has been reached. The annuity of course, is in proportion to the wages earned and the money paid; the minimum being fixed by the government.

Against old age.

Well-nigh inestimable are the benefits that accrue to the laboring man of Germany from this system of industrial insurance. It provides not only against the proverbial rainy day but also against long periods of stress and storm. It furnishes him with competent medical aid when sick, and relieves him from worrying over the needs of his family when he is laid up. When unfitted for work by accident or invalidity or old age his means of subsistence are not cut off, as is the case, alas, only too often, among us. Both, employer and government, being losers in the case of a workman's sickness or accident or invalidity or premature old age, it is but natural that they are as deeply concerned, if but for selfish reasons, in the preservation of the workman's life and health as is the workman himself. Dangerous machineries, unsanitary work-shops and sewage, insufficient ventilation and fire-protection, miserable housing, unholesome diet, know of no greater enemy, of no more scrupulous inspector, than industrial insurance. A catastrophe such as that which, a year ago, crushed out the lives of one hundred and forty-seven young women in the New York Triangle Shirtwaist factory, and for which, the court held, no one was responsible, seems well-nigh impossible in a German factory.

Incalculable benefits.

Some 60,000,000 persons—the sick, the injured by accident, the invalids, the aged, and their relatives, have received a total of over $1000,000,000 as indemnity since the institution of this system in Germany, which amount is by $375,000,000 larger than was the sum they paid in. At the present day, over $375,000 are spent daily in Germany for such insurance, and of the accumulated amount of $375,000,000, nearly $100,000,000 have been applied to the erection of workingmen's houses, hospitals, sanitariums, public baths, and diverse other institutions of an equally beneficial nature.

Marvel as we do and must over these wise measures for the protection of working-people, and which are as wise and

Yet other remedies applied by Germany.

just for the people as a whole as they are for those most directly concerned, we have by no means told all that the German government does to protect the workingman from the hard blows of fate and the yet harder blows of man, and to protect itself against the discontent and unrest of the workingman.

Its concern for the unemployed.

Fully in agreement with Carlyle's teaching that "a man willing to work and unable to find work is, perhaps the saddest sight that fortune's inequality exhibits under the sun," fully conscious of the menace to the safety and physical and moral health of the community against which legions of unemployed, starving people are let loose, fully conscious that, barring rare exceptions, unemployment is not due to unwillingness to work but to overpopulation, or to bad crop or trade, or to increase of labor-saving machinery, or to the formation of combines which close down smaller industries, or to other causes, the German people concern themselves as much about the unemployed as about the employed.

The Elberfeld System.

It has widely introduced throughout the empire what is known as the *Elberfeld System*, so named because it was first introduced by the good people of that town. By that system, a city is divided into districts, wards, precincts and sub-precincts for economic and philanthropical reasons, as are our cities for political purposes. Each such precinct is placed in charge of a committee of representative and efficient citizens, to whom appeals are made by the unemployed and needy, who investigate them, and, as far as possible, they find employment for them, and afford immediate relief to the families. More difficult cases are discussed at general meetings of the heads of all the precincts or wards or districts, and are reported for action to trained officials, at whose head is the Mayor of the city. Though the entire expense is borne by the city, though the citizens act in a semi-official capacity, it, nevertheless, brings the well-to-do in

direct contact with their unfortunate fellow-citizens, and the amount of good that is thus exercised on both the helped and the helpers is incalculable. It tends to stamp out, on the one side, in its very incipiency, much of that ill-will and misery and moral depravity, that are born of unemployment and despair, and which, suffered to grow, become a hopeless drain on the public or private purse, and an ulcer on society. On the other side, it tends to check much of that extravagance and indifference that are products of the ignorance of the prosperous of the sad lot of the unfortunates, and that implant in the latter the bitterest kind of hatred against the former.

In addition to the two systems already named, there are in Germany the *Relief Stations and Home Shelters*, communal establishments, which provide food and shelter for a short time to unemployed, needy working-men, thus keeping them from the necessity of begging or stealing. These stations are under governmental discipline, and their management is greatly aided by the church. They are, for the most part, in walking distance from each other, and in communication by telephone, and in other ways, so that they can keep each other informed of chances of work, and that men may be directed to where work may be had. Temporary work is provided at the stations for those who have not the means to pay the small charge that is made, their motto being that a man must work for what he gets. The work is done early in the morning, the rest of the day is devoted to search of work. Those who refuse to work are turned over to the police as vagrants. The maintenance of private almshouses in addition to these stations is forbidden in many towns and villages; the unemployed needy must, therefore, either work or hunger. This system, which at present comprises over one thousand stations, has practically put a stop in Germany to vagrancy and mendicity. Great efforts are being made in that country, at the present time, greatly to enlarge that system

Relief stations and shelters.

so that not a single unemployed workman may be found in the empire who in his hour of need may not be respectably tided over until work is found. These stations accommodate annually about 2,000,000 paying guests and about 1,000,000 free guests.

Labor colonies.

Then there are in Germany *Labor Colonies*, which are partially subsidized by the provincial governments, whose purpose it is to employ in the country, where they are needed, those for whom there is no work in the city. Their motto is: "Bring waste labor in contact with waste land, and both will be improved," or as Commander Booth Tucker of the Salvation Army put it to Mr. Rider Haggard, "Put the waste labor on the waste land by means of the waste capital, and thus convert this trinity of waste into a unity of production." Quite a number of such colonies have been established, and with remarkable success. Not a building erected but it is put up by the colonists; not an inch of soil broken but it is cultivated by them. One-time barren lands have been turned by them into garden spots; one-time city vagrants have been transformed by them into enthusiastic farmers and productive country folks.

Adopted by other countries.

Of yet other systems we could speak, had we the time, which Germany has introduced for the benefit of her working-people, employed or unemployed, sick or healthy, young or old, such as Compulsory Industrial Arbitration, and the like. And had we the time we could speak of the introduction of some of them into other countries, and of the like success they attained there; the latest convert being England and her able statesman, Lloyd George.

Not yet by ours.

As to our own country, comparatively few of our people have as much as heard of these German measures for the benefit of the working-people, measures which, being for the most part about a quarter of century old, have long since passed the experimental stage.

We who profess to be a democracy, "a government of the people, for the people, by the people," have not displayed anything like the concern for the people which progressive monarchic governments have displayed. While European countries are growing more and more democratic, constantly increasing numbers of wealthy Americans are becoming more and more aristocratic, are widening more and more the distance between themselves and the so-called "common people."

We, who were to have been the teachers of democracy to monarchic Europe, are even unwilling to become their pupils, and learn from them how to value properly and treat aright those who are the foundation and mainstay of our commonwealth. Bismark, the inaugurator of the system of industrial insurance was an autocrat, but more yet a statesman. Fearless of foreign forces, there was nothing that he feared as much as an army of idle or discontented workingmen at home. He could quiet the others with cannon shot, these, he knew, could be quieted only with bread —and he provided bread. And Germany has prospered by it greatly. Had it not been for her colossal militarism, she would long since have solved the labor problem, and banished dependent poverty from her realm —as eventually she will do when increasing socialism will force her, and the environing nations that menace her, to reduce to a minimum their life-sapping armies and armaments.

Slow to learn.

Ours is a country vast in wealth, yet thousands of our people are wasting away physically, morally, mentally, amid shocking poverty or are dependent on charity, for the want of work. Ours is a country vast in area, yet thousands of families eke out a miserable existence within one or two rooms, not having work and wage enough for ampler accommodations. Our land is fertile, and millions of its acres have never yet felt the touch of plow, yet, though thousands of our people clamor for the privilege to raise their

Problem in the meantime growing.

bread from out the soil, the government that has money enough for vast preparations in the event of war with foreign powers has not money enough for the far lesser expenditure that would be involved in perpetuating peace at home. Our government has money enough to maintain recruiting stations all over the country for the purpose of beguiling young men into the army and navy, but it has not money enough for helping to maintain such institutions as *The National Farm School*, for assisting in the training of young men, from the congested centres of our dangerous cities, into tillers of the soil, into feeders of the nation. Our wealthy classes amass vast fortunes, yet few of them think of the dire wants of the masses, and still less of them show an inclination to assist in solving the increasingly vexing and threatening problem of unemployment, congestion, inadequate wage, non-protection against sickness, feebleness, and old age.

Our body politic is afflicted with a serious and dangerous malady. That we do not apply a remedy is not because we know of none, but because, absorbed in money-getting and pleasure-seeking, we do not take the time to think of things that most vitally concern us. God grant that common sense, and not social upheaval, may arouse us, before it is too late, to a consciousness of our duty toward *the common people*.

May not violence teach us our duty.

Week of April 1st

CHESTNUT ST. OPERA HOUSE

"The Rose Maid"

CHESTNUT ST. THEATRE

"A Social Pirate" or "The Skeleton in the Closet"

SOUTH BROAD ST. THEATRE

Week of April 8th: Nazimova in "The Marionettes"

THE LYRIC

"Sumurun"

THE ADELPHI

Valeska Suratt in "The Red Rose"

THE GARRICK

Rose Stahl in "Maggie Pepper"

THE FORREST

Raymond Hitchcock in "The Red Widow"

WALNUT ST. THEATRE

Trixie Friganza in "The Sweetest Girl in Paris"

THE NIXON THEATRE

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of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXV Sunday, April 7th, 1912 No. 20

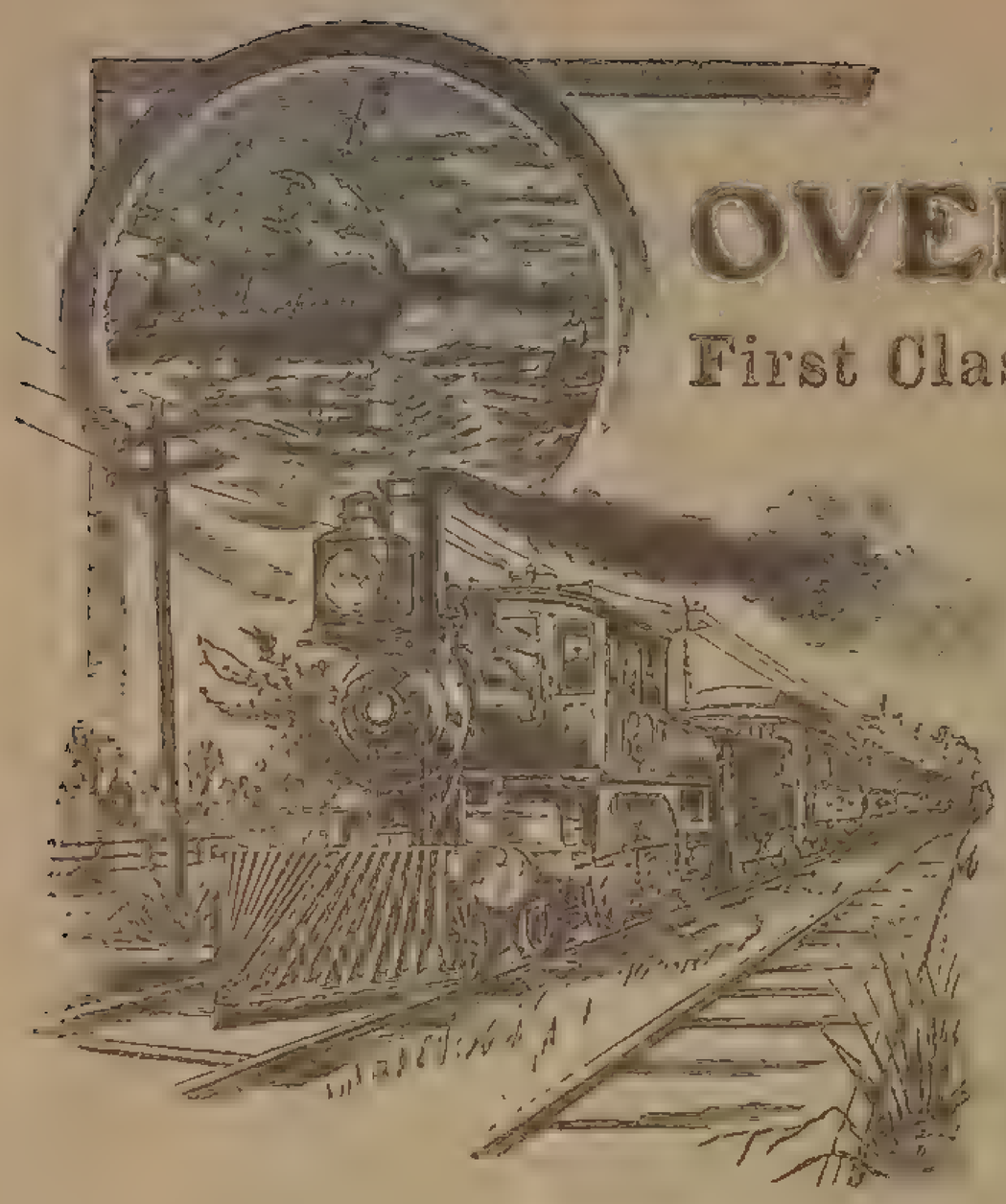
Japan's Experiment in Religion.

By Rabbi ISAAC LANDMAN

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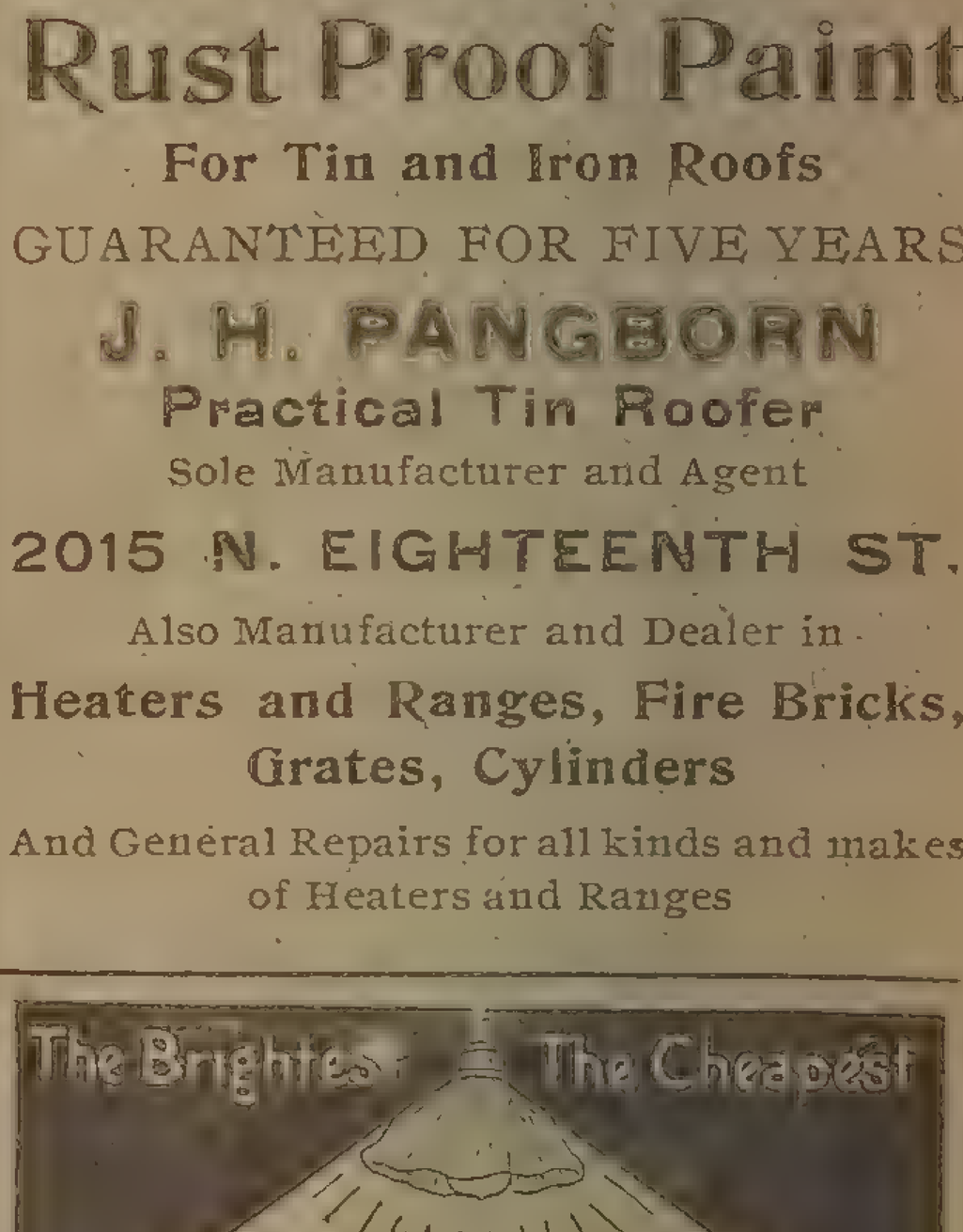
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Japan's Experiment in Religion.

A Discourse at Temple Keneseth Israël,

BY

Rabbi Isaac Landman,

Philadelphia, March 31st, 1912.

Japan, that remarkable little country, the marvel of recent history among the nations, is about to indulge in the most radical experiment it has yet attempted. Since the restoration, in 1868, Japan has made almost miraculous steps in the modernization of its form of government, in its military and naval prowess and in its educational and social progress. Those same far-sighted counselors and advisors of the Mikado, whose policies brought Japan to the front of nations politically and economically, are now to attempt the most important task of bringing Japan to the fore spiritually and ethically, as well—"to give religion additional power and dignity" and thus "to raise the standard of the nation's morality."

Japan to experiment with religion, "to raise the standard of the nation's morality."

To understand better the purpose of this movement and the statesmanship that gave impetus to it, it is well to review for a moment, the story and the influence of the three religions—Shinto, Buddhism and Christianity—now dominant in Japan.

The native Japanese religion, Shinto, meaning literally, "the way of the gods," dates back as far as Japanese records go, to the fifth century of the common era. According to Dr. W. G. Aston, the old Shinto

What *Shinto*, Japan's native religion, is.

is an independent development of Japanese thought without any outside influence whatever. Contrary to the common opinion, including that of the late Lafcadio Hearn, Dr. Aston shows that the ancient Shinto was a "religion inspired by love and gratitude, more than fear," that Shinto "worshippers come before their gods with gladness, and the religious festivals are occasions of rejoicing." The ancestor worship and Mikado worship of Shinto have, likewise, been given too much derogatory prominence heretofore. These, of a truth, in their ancient Shinto conception, indicate nothing more nor less than affection and reverence for the dead, and obedience and loyalty to the ruler, who, according to tradition, is a direct lineal descendant of the sun-goddess.

The vital weakness of Shinto.

But there is a vital weakness in Shinto, just the same, considered as a religion for modern men whose aim is social, economic and spiritual progress. There is no suggestion whatever, in the Shinto god-conception, of infinity, omnipotence or omniscience. Neither is there anywhere any reference to the immortality of the soul. Decidedly weak is Shinto in that it has no moral or ethical code. Neither in its laws nor in its ritual is there a semblance or even a hint of such commandments as are contained in the Decalogue. The argument that the absence of a moral code explains the superior natural excellence of the Japanese, is a bit of sophistry which the nation's enlightened statesmen of to-day refute by the very fact that they are to attempt this proposed religious experiment for raising the standard of the nation's morals in the promotion of the national welfare.

Buddhism is second in importance of Japan's religions. Buddhism means, literally, "wisdom, enlightenment." It was developed and introduced by the ascetic recluse, Prince Gotama, in Hindustan, some twenty-five centuries ago. Buddhism does not know of the existence of gods, in the pagan sense, or of a God who is the creator and ruler of the universe, in the modern sense of the God-conception; nor does it know of the existence of a soul. Its theory of the universe is based on the notion of a blind and unconscious linking of cause and effect. Each individual is a present or temporary link in an endless chain of living things that come and go. Each link is dependent upon those that have gone before and is tied to those that are to come, under the theory of transmigration. A man who dies to-day may, to-morrow, be reborn in the form of, say, a clod or a divinity; or, according to his merit or demerit, in one of the 136 Buddhist hells or innumerable heavens. Human existence is conceived to be hopelessly miserable, a curse rather than a blessing. Birth is an evil and the very essence of life is misery. Death assures no escape from this doom, on account of the idea of transmigration, except in Nirvana, which means the total extinction of individual existence and escape from the necessity of being born again. To attain Nirvana, Buddhism calls for certain fundamental moral principles, such as the prohibition of murder, theft, adultery, lying, and it enjoins benevolence and total abstinence from the ordinary pleasures of life.

What *Buddhism* is.

This cheerful philosophy, which lent itself to the most extravagant kind of casuistry and mysticism, fil-

How it came to Japan.

tered through China into Korea, and from there into Japan during the sixth century of the common era. Due to Buddhism's inherent tendency to adapt itself to the characteristics of new environment and to the inherited beliefs of new converts, Buddhism in Japan had practically nothing left of its original doctrines except its philosophy of gloom and some moral precepts of universal obligation. Two centuries of quiet propaganda and active labor by Buddhist missionaries played havoc with the simple Shinto faith. Shinto, therefore, became thoroughly Buddhicised. So great was its influence, that, we are told, certain Mikados became Buddhist monks, and one of them called himself a slave of Buddha.

Its effect upon Japanese life and religion.

The new cult had a double effect upon Shinto and the Japanese. On the one hand, it introduced into Japanese religion and life the idolatries of pictured and sculptured gods, following, no doubt, the idea of the cross-legged, contemplative Buddha. On the other hand, it brought to the Japanese religion conceptions that are entirely foreign to Shinto, such as the vanity of outward worship, purity of heart, the idea of charity to the poor and the ideal of humanity.

***Christianity* in Japan.**

Buddhistic thoughts held full sway until Christianity was introduced into the country by Portuguese traders and missionaries in the sixteenth century. The zeal of the Christian missionaries at that time is well known. Among those who labored in behalf of Christianity in Japan was the famous Francis Xavier. In less than a century, Christianity, with its powerful appeal to the emotions and its dramatically potent world-saviour, succeeded in converting so great a

number to the western faith that the political authorities of the country became alarmed.

It was considered "pernicious doctrine" up to 1873.

The intrigues and political activity of the zealous Christian missionaries eventually led to the Government's active opposition during the second quarter of the seventeenth century. Both traders and missionaries were expelled from the country, and Christianity wiped out in torrents of blood. Japan again became isolated religiously; and even as late as 1868, when the mighty revolution restored "pure Shinto" to its place in the religion of the nation, and the Mikado to his place in the politics of the nation, Christianity was yet looked upon as "pernicious doctrine." In every one of the cities and towns were posted tables of the law that denounced Christianity as an influence for evil in the life and progress of Japan. Not until 1873, when the new political regime took for its emblem of rule "enlightened government," and purposefully entered into the closest contact with Western civilization, were these tables removed and toleration for all religions instituted.

Japan's investigation of Western civilization and of Christianity.

It was in 1871 that Japan sent a commission to the United States and Europe to study and investigate life and conditions of Western civilization. As a result of this commission's report there were laid the foundations of the social, educational, military and political reforms that created modern Japan. These, in turn, laid low the Chinese dragon and humbled the Russian bear. Again, about five years ago, Japan sent a second commission to study Christianity in the United States and Europe and to investigate the application of its doctrines to the lives of the people. The

And the conclusion of its statesmen.

conclusions of this second commission brought home to the Japanese statesmen three well-known principles of Western civilization—viz., "that the civilization of a country is not merely a question of material progress; it must involve moral development;" that religion and not contemplative philosophy is the basis and authority for morals and ethics and, therefore, "the culture of national ethics can be perfected by education combined with religion;" that neither the civilization nor the morals of a country can be well-founded without spirituality and, therefore, it is desirous "to bring Western thought and faith into harmonious relations with Japanese thought and faith in the spiritual world."

The circular of the Home Office in this matter.

The Office of Home Affairs has recently issued a circular on this matter signed by the Vice-Minister, Mr. Tokanami, in which it is stated:

> "At present moral doctrines are inculcated by education alone, but it is impossible to inculcate firmly fair and upright ideas in the mind of the nation unless the people are brought into close touch with the fundamental conception known as God, Buddha or Heaven as taught in the religions. It is necessary that religion and education should go hand in hand to build up the basis of the national ethics, and it is therefore desirable that a scheme should be devised to bring education and religion into closer touch in order to enable them to promote the national welfare."

All religions are to be given the broadest toleration.

But, as we have seen, there are three religions current in Japan—Shinto, Buddhism and Christianity. Though the Home Office's understanding of "God, Buddha or Heaven" is not quite clear, from our West-

ern point of view, it is the purpose of the Government in no way to impede these religions "from fully developing their peculiar characteristics as the religions of modern Japan." On the contrary, it is Japan's intention to afford them the widest kind of toleration; in fact, the experiment includes the expressed desire "to establish a thorough understanding between the various religious sects" and "to bring the teachers of different beliefs into close touch for the attainment of this end."

Wherein Japan's experiment is unique, yet doomed to failure.

Now this experiment in religion is unique in that the hoped-for moral and spiritual uplift of the nation is to be attained under the broadest possible religious tolerance and encouraged by the full force and power of the Government. Moses and the prophets of old attempted a similar experiment, but they inveighed, often vehemently, against the precepts and practices of every other religion, except the one they believed to contain the essence of spirituality and ethics. Mohammedanism attempted to do the same thing, but offered only a single choice—the Koran or the Sword. Christianity, all during the period of its temporal supremacy, attempted to do the same thing, but gave no choice at all. Japanese statesmen, however, recognize the modern view that spirituality and ethics are fundamentally common to all religions and that they differ only in their outward form and expression. Yet their method for inculcating this spiritually and ethics in the life of the Japanese is doomed to failure because of the inherent qualities of the three religions which will prevent them forever from flourishing side by side.

Why Shinto cannot produce the desired results.

Shinto can never be revived either to build up the spiritual power of the Japanese or to raise the nation's moral standard. A moral standard to compare with Buddhism or Christianity Shinto never had, and its spiritual power, while sufficient for the Japanese of fifteen centuries ago, is entirely inadequate for a modern progressive people that is in close touch with American and European civilization.

Why Buddhism will fail in the experiment.

Buddhism is what might be termed a "high-brow" religion. It was conceived in philosophic contemplation, fostered by ascetic monks in monasteries, and though its followers are counted by the millions, it never did touch the heart of a whole people at its core. Its helpless, hopeless outlook of gloom and sorrow for the individual and society at large has already sapped the native joyousness of the Japanese life-conception. Its moral code is not grounded in religious authority, for it knows no God; and its purpose is the annihilation of the individual being rather than the fostering of society's welfare. Lacking all knowledge of that in man which the Western world calls "the soul," Buddhism cannot, under any conditions, strengthen and build up the spiritual power of a people.

Why Christianity will eventually triumph over the other two religions.

Christianity, however, has both the moral and spiritual force of which Shinto and Buddhism are void. That's why it made such tremendous progress in Japan during the sixteenth and seventeenth centuries, and that's why its missionaries of every denomination are succeeding so wonderfully to-day. Its appeal is to the heart and to the soul, to the high- and low-born, to the rich and to the poor alike. Its doctrines bring joy

in the present and hold out hope for the future. There is little doubt, therefore, under the broad toleration that the Japanese Government is assuring both its missionaries and devotees, and with the stamp of approval placed upon it by the Home Office, that in due time Christianity's conquest of Japan will be phenomenal and complete.

Where the interest of the Jews in this experiment begins.

Right here, however, is where the mother of Christianity must have something to say, where Judaism must be heard, not so much in protest as in appeal. Mr. Tokanami, in his circular, says: "It is important to alleviate the conflict of sentiment arising from racial distinctions, not only on the material side, but also on the spiritual side." But the ultimate triumph of Christianity in Japan will do anything but "alleviate the conflict of sentiment arising from racial distinctions" as far, at least, as the Jews are concerned—and this is where our interest in Japan's experiment begins.

Christianity's plight in the Western world and its probable new basis.

Christianity, in the Western world, is passing through a stage so chaotic that no one dare foretell where the end will be. The sentimental appeal that has grown out of the gospel history of its central figure, is being ruthlessly destroyed by its own critics. While this destructive criticism is not yet generally accepted, the keenest and clearest-thinking minds of the day are discounting all the miracles of the birth, life and death of Jesus. Christianity is thus being shorn of all its emotional potency and must eventually stand on the religious and moral foundation laid down by Jesus the Jew and not upon those wonderful situations and miracles attributed to Jesus the Messiah.

Effect on the Jews of Christianity as taught in Japan.

Yet, the Christianity being taught in Japan, and that will be taught henceforth far more widely and generally, is the orthodox faith that, through the centuries, has brought a more sorrowful career and more gloomy history to the Jew than even the Buddha himself, in his most acute philosophic flights, could conceive for miserable mankind.

Prejudices now being overcome in the West are fostered in the East.

Through the processes of education and social contact the Jews in the Western world are just beginning to be understood and Judaism appreciated. Slowly the prejudice that centuries of religious misconception have fostered are being overcome. Why now, in a new land just opened to and welcoming new religious influences should the same causes for the prejudice against the Jew be given root and time to grow and flourish. Why erect a wall in order to tear it down with labor and in pain? Why build a fire in order that, when it becomes a conflagration, it should be put out with tears and bitterness?

Pity that the Jews are unprepared to grasp the opportunity afforded in Japan.

The pity is that we Jews are not so organized that we can at this time enter the field in Japan and make propaganda for our faith. In the Philippine Islands, where Jews were unknown until America took possession of them, the native Christians learned to conceive the Jew as a hateful, evil-bringing devil who, because of the harmful spells that his very presence casts, is to be feared and cursed. The Japanese, more enlightened than the Filipinos, may not be taught so gross a misconception of the Jew; but the same effects are bound to result from the same causes that created prejudice against the Jew in the Western world. Young and old will be first introduced to the Jew as

the crucifier of their Saviour. The same legends, the same theology, the same missionary methods will bring a curse upon the day when we Jews found ourselves unprepared to grasp the opportunity that is afforded religion to-day in the Flowery Kingdom of hope and promise.

Hope that the Jews might learn the lesson of the folly of inactivity in behalf of Judaism.

Japan's experiment in religion points out to us, to say the least, the inadequacy of Jewish organization. Instead of being prepared to apprehend a calamity, we wait until it overwhelms us and then strain every effort to do the best we can under the conditions. Instead of spreading a knowledge of Judaism and the history of the Jews where prejudice does not exist, we wait to fight that prejudice when it has grown into a giant of despair. Perhaps now, within the next quarter of a century, when we shall have learned the lesson of the folly of our inactivity in behalf of Judaism in Japan, we will also learn the need of making active propaganda in behalf of our cause and for our descendants in those lands where the people are heart-whole and mind-free to receive the Jew for what he is, socially and religiously.

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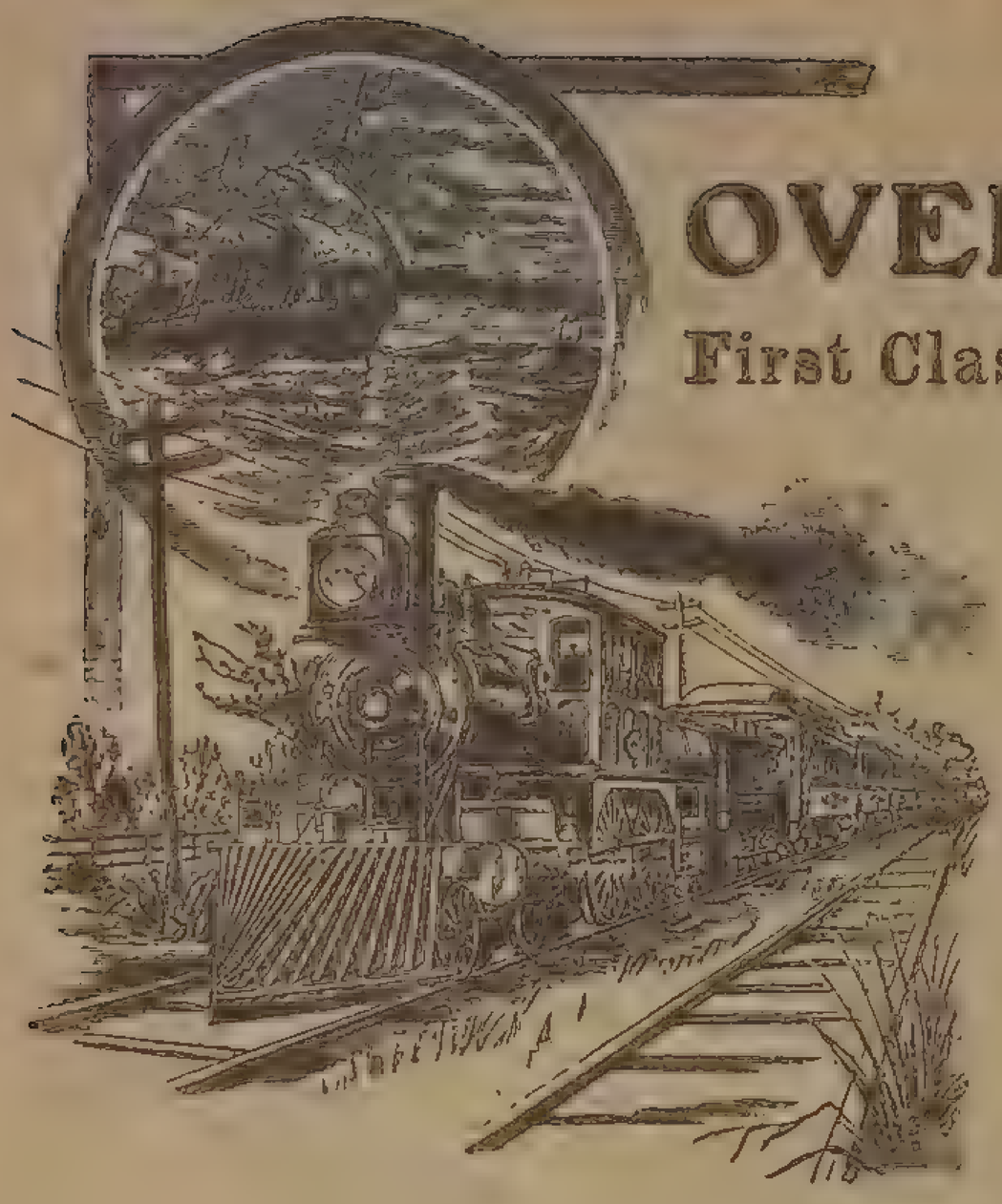
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Between Palm Sunday and Easter.

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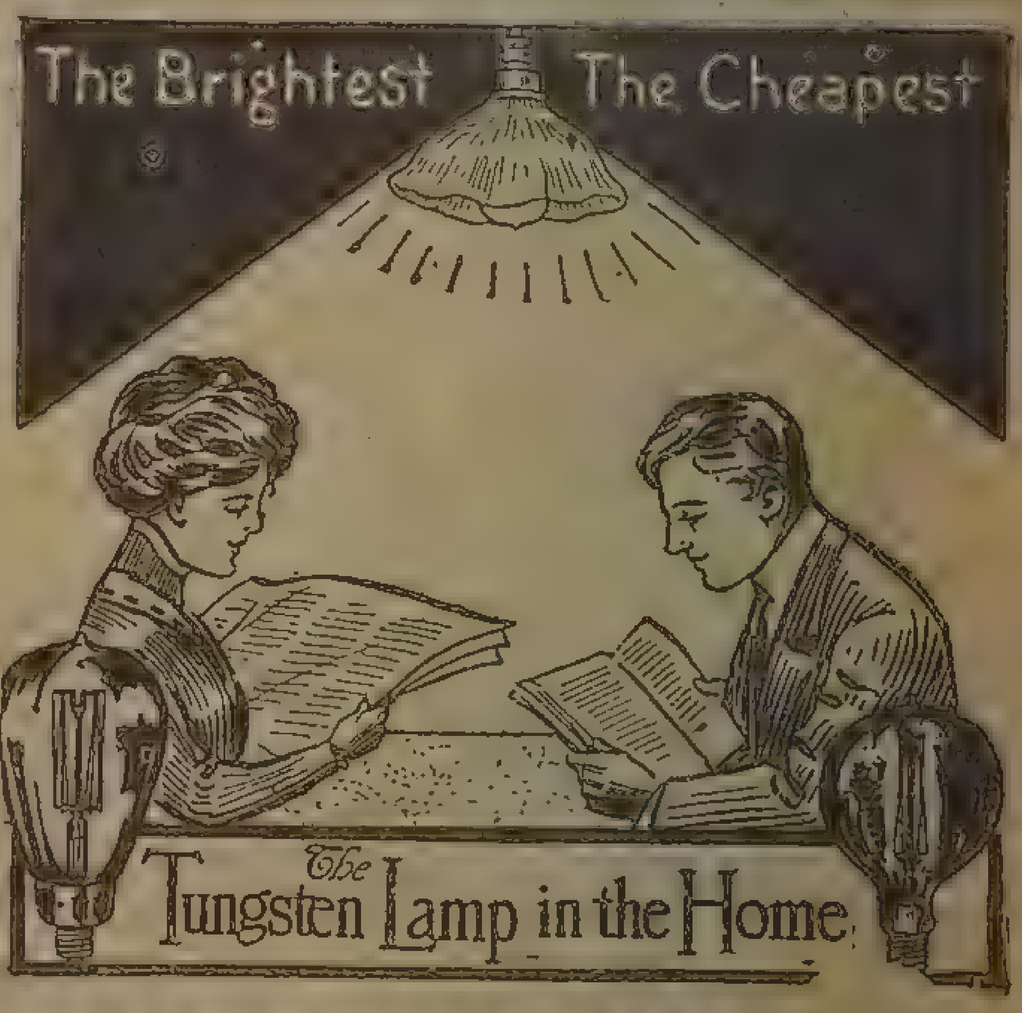
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Between Palm Sunday and Easter.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D.D.

Philadelphia, April 7th, 1912.

Some years ago, I delivered a discourse in which I endeavored to defend the Jew against certain charges made against him in the New Testament, and of which the newspapers published liberal extracts. As a result of this publicity, I received a letter signed "A Christian Lady," which, however, showed little of the Christian spirit. In that letter the writer proceeded to tell me that, since Christ was not the Jew's God, and since the New Testament was not the Jew's Bible, the Jews have no right to speak of either, that whatever the gospels said of the Jews was the truth, and the Jews should be the last persons to question it.

Jews right to self-defense denied.

As generally happens in that sort of letters, it was anonymous, which I regretted, partly for the writer's sake, and partly for the sake of the Jew. Her bigotry was no credit to Christianity, and was probably of injury to the Jew. Sadly uninformed of the chief ethical tenets of her own faith, and grossly misinformed respecting the history and teachings of the Jew, she needed instruction in both. She should have been told that, had she lived in the days of the Inquisition, she would probably have been one of those who thought it a religious duty to torture and burn Jews for the offense of following their faith, even for the crime of having been born Jews. She should

Such denial makes self-defense all the more necessary.

have been shown Ecumenical Council Decrees that held it a capital offense for a Jew even to refer to Jesus or to any of The Holy Family when seeking to defend himself against certain cruel charges. She should have been reminded that the age of reason had extinguished the fires of fanaticism, that the days of religious persecutions are past, that, the Jew having been all too long denied the right to present his side of the charges brought against him, it was as much the duty of Christians to listen to his story as it was his right to present it. She should have been told that the Jews have no quarrel with Jesus, and never had any, that, on the contrary, he was honored as a Rabbi by his brethren while he lived, and mourned by them as a martyr after he suffered crucifixion at the hands of the Romans, that the Jews' quarrel was and is only with those who, after his death, put words into his mouth which he never could have spoken. She should have been told that the Jews' quarrel was with those who, to accommodate the Romans, to make acceptance of the new faith easy for them, paganized it, disguised its head into a Roman-acceptable mythological god, and, as a final stroke of policy, exculpated the Roman from the guilt of crucifixion, and put the crime upon the hated and defenseless Jew, in revenge for his refusal to accept Jesus as his Messiah.

Sincerely I trust that chance may direct a copy of this discourse into the hands of that unchristian "Christian Lady," and that, hearing the other side of the story and investigating its merits, she may henceforth think more kindly of the Jew, and speak more considerately of him and to him.

Chance did render a similar service, the other day, in far-away North-western Canada. From the wife of a High school principal in a town in the Rocky Mountain Province of Alberta, there reached me a letter, telling me that accidentally there had fallen into her hand twenty-four unmarred lines of an article, under the heading of "A Square Deal for the Jew,"

which I had contributed to a magazine. The little information this fragment had conveyed had created in her a desire for more, and she asked whether she could have a number of copies of the entire article, as well as copies of a short history of the Jews, for distribution among the Christian pupils in her husband's school, and among other Christians of her town, who, by reason of a lack of proper information respecting Jews, and because of no end of misinformation concerning them, are full of prejudice against them, and are subjecting them to all manners of ill-treatment and humiliation.

Copies of that or of similar articles are wanted in other towns and in other lands, everywhere, where Christians reside, and where prejudice exists against the Jew. On this very day—Easter Sunday—in this very hour, in ten thousand churches, there are being disseminated teachings respecting the heinous cruelty with which the Jews treated Jesus of Nazareth, nearly nineteen centuries ago, which teaching is sure to ripen new crops of dislike and hatred of Jews for years to come. How is it possible to listen to accounts of the sweetness and gentleness and supernatural origin and powers of Jesus, and of the pitiless persecutions of him by the blood-thirsty Jews, and not have one's mind poisoned against them, and not hold them accursed for ever? Why should Christians not believe it? Is it not so taught in their Gospels? How many of them have ever heard or read a contradiction of it? How many of them even know that Jews and Non-Jews of eminent scholarship do contradict it? How many of them have even as much as heard that distinguished Non-Jewish scholars such as Bruno Bauer and Arthur Drews of Germany, Hochart of France, Bossi of Italy, Bolland of Holland, Niemojewski of Poland, and a host of others, deny all the gospel stories concerning Jesus, the natural as well as the supernatural ones, deny even that he existed at all?

New crop of hatred against Jews sown to-day.

How even well-educated and well-meaning men cannot escape their early misinformation respecting the *Tragedy at Golgotha* was made manifest in this city, a week ago last night. At a dinner given by the Ohio society, at which the President of the United States was the guest of honor, an eloquent speaker, dwelling upon the subject of the *recall of judges*, which is being much agitated in politics at the present time, and to which he is opposed, based one of his arguments against it on the story of the blood-thirsty Jewish mob of Jerusalem setting aside the judgment of Pontius Pilate, who could find nothing evil in Jesus, and on the mob's vehement demand and compulsion of the execution of the just and innocent Nazarene.

Even the well-meaning influenced.

Often I wonder whether they who never question the truthfulness of the horrible gospel accusations against the Jews, in connection with the persecution and execution of Jesus, ever question the truthfulness of the royal reception, amid strewing of palm-branches and singing of hosannahs, this same people accorded to Jesus upon his entrance into Jerusalem but five short days before. If both these stories are true, what horrible crimes against the Jews had Jesus committed, within these intervening five days, to justify to them their turning their ecstatic admiration of him and their strewing palm branches on his way, and their exultant acclamation of him as King of the Jews, to bitterest execration and cruellest execution?

Is truth of gospel stories against Jews ever questioned?

We turn to the gospels, and there we read that, immediately after his triumphal entry, he entered the Temple at Jerusalem, where sacrifices were offered for sale, drove forth the buyers and sellers, upset their tables and money boxes. We next read of his teaching the people in the Temple, and of his effecting miraculous cures, and strengthening with every hour his hold upon the people. Next we read of discussions on all manners of subjects between

What gospels say of Jews.

him and the Pharisees and scribes, who are represented as a narrow and bigoted lot of people, and who invariably get the worst of the arguments. Next we read of the chiefs of the people contemplating the destruction of the Nazarene teacher but afraid to proceed against him for fear of the people whose favorite he had become. Next we read of his being betrayed by one of his disciples, of his arrest, of his trial, before the Sanhedrin, in the dead of the night, because of fear of an uprising of the people, and of his being found guilty of death. Next we read of Pontius Pilate, the Roman Procurator of tributary Judea, being asked, on the morning following, to confirm the sentence of the Sanhedrin, and to order the execution, of his unwillingness to comply with the verdict because of his finding no guilt in him, of the people clamoring for the crucifixion of the innocent teacher whom they had so dearly loved, of Pilate's futile offer to appease their bloodthirstiness by crucifying instead the convicted thief Barabbas.

Next we read of the Procurator, who had been represented as having tried hard to save the innocent martyr from the hands of his cruel brethren, turning him over to his own soldiers, who scourge him, and in mockery put a royal purple robe upon him, and a lacerating crown of thorns upon the head of the newly acclaimed King of Judea, and amid yet other insults leading him forth to the place of execution, where they nail him upon the cross, and where upon the cross and over his head they write, in three different languages, a mock inscription, to show to other would-be Kings of Judea, of the province tributary to Rome, the kind of coronation that awaits their ambition at the hands of the Romans. Next we are told that after he had breathed his last upon the cross, his body was duly entombed within a sepulchre.

Next we read that no sooner had he yielded his ghost than total darkness set in at high noon, that the Temple veil was rent in twain, and the earth quaked, and many of the

saints rose from their graves and walked to Jerusalem where they made themselves known to many.

All this succession of marvellous and tragic happenings occurred within the space of five short days, between the Sunday of the triumphal entry of Jesus, known as Palm Sunday, and Friday, the day of his crucifixion and entombment. On the next day, being the Sabbath, nothing happened. Early on the morning of the following day, on what is now known as Easter Sunday, the sepulchre was found empty of his body; in its place sat two angels, who told the lamenting friends of Jesus that the body of their master was no longer there that it had risen. Later we read of his appearance, after his death, to his disciples, of his giving them a final charge, and of his ascending into heaven, and of his seating himself at the right hand of God.

It is a thrilling narrative, and the author of it is well deserving of praise for his powers of dramatic writing. But the praise must be bestowed upon him more as a writer of fiction than as a writer of history. As much as the last scenes—the stories of the rising of the dead from their graves, and the resurrection and ascension of Jesus—countervene eternal and immutable laws of nature, so much do the earlier scenes contradict laws and institutions and facts of history of that day.

A thrilling drama but not history.

In not a single line are we told why the same people, who were so full of enthusiasm in their reception of Jesus as to proclaim him their King, and who during the three days following were so enraptured by his teaching that the chiefs feared to proceed publicly against him, should on the very following day have become so embittered against him as to clamor for his blood, as to be appeased with nothing short of his being nailed as a criminal upon the cross.

Why should people's love have suddenly turned to hatred?

In not a single line are we told why Pilate did not release Jesus, if, as we are told, he was so eager to save him from the hands of the blood-thirsty Jews. Who could stop him from doing in the tributary province under his procuratorship what he wished to have done? He was in chief command. At his beck were the Roman legions, composed of veteran soldiers who could disperse and render harmless any crowd they pleased. No sentence could be passed without his sanction; no execution could take place without his order. Why did he permit his soldiers to scourge Jesus, to lacerate his brow with a crown of thorns, to put yet other indignities upon him, and finally nail him between two thieves upon the cross.

Why did not Pilate save whom he wished to see saved?

In not a single line are we told why this man Jesus, who, according to the gospel writers, possessed supernatural powers, who entered life as no other man ever entered it before or since, who walked on the waters and flew through the air, who silenced the storm of the sea by the mere breath of his mouth, who made the lame to walk and the blind to see, and the dead to return to life, who appeared to the living after his death, conversed with them, broke bread with them, and in their sight ascended into heaven, who was the very Son of the very God, in not a single line are we told why this same Jesus could not have prevented his being maltreated and crucified. If it was in his power to open the eyes of blind fanatics, and make them to see the light and the truth, if it was in his power to stay the hands of deluded men from committing crime, and yet he refrained from doing so, can we arrive at another conclusion than that he either wished to be crucified, or that, if he did not wish it and yet could have prevented it, he was an accessory to the crime? If it was his wish to be crucified, and for a purpose of his own, can we arrive at another conclusion than that those who did crucify him did but execute his wish, and that for their obedience they

Why did not Jesus save himself?

should receive praise instead of execration. If the reason for his allowing himself to be crucified was—as the dogma teaches—through his blood to save all mankind, should not the Jews, who, according to the story, compassed the crucifixion, be entitled to credit for having helped to make possible the salvation of man?

In not a single line in the entire narrative of what Jesus said and did, prior to his arrest, do we find anything which according to Jewish law could be construed into an offense at all, much less into a charge involving capital punishment.

Why condemned to death on charges which were not even punishable?

Carefully analyzing all the gospel statements respecting Jesus, covering the period between Palm Sunday and Easter Sunday, we cannot escape the conclusion that the writer lived long after the tragic event of which he speaks had taken place, that he wrote far away from the scene of action, that he was ignorant of the laws and customs and institutions of the times of Jesus, that the lapse of years, and the accretions of legendary lore had amplified and embellished the original account of the tragedy almost beyond recognition, that the final alterations were probably the work of one-time pagans, and that they were suggested by policy, their purpose being to free Pilate from the responsibility for the crucifixion, and so to dress up the new faith as to make it harmonize, as much as possible, with the mythological predilections of the Romans.

Author of anti-Jewish stories not a Judean.

In this conclusion we are fully borne out by New Testament critics of highest scholarship, who clearly set forth that Jesus himself never wrote a line of all that is taught in the gospels, that not a scrap of his writing of any kind has ever been found or has ever been known to exist, that not a word concerning his sayings and doings was known to have existed in writing before well-nigh two generations had passed after his death, that not a sketch of

Nor a contemporary.

his life is extant for which a date can be assigned earlier than the close of the first century, and it is questioned by many whether even as early as that, that not a line of his life was transmitted to us from any of the disciples who lived and labored with him, that in all the voluminous writings of Paul, the earliest of all the New Testament writings, who did not enter upon his public career till after the death of Jesus, but a single reference is made to the life of the Nazarene, the one in connection with the *Last Supper*, and that in all the *authentic* Paulinian writings, in which *Christ Crucified* is a constant theme, not a single statement is found charging the Jews with having crucified Jesus, or with having maltreated him. *

Once these facts are clearly understood and the fictitious nature of much that is spoken of as having transpired between Palm Sunday and Easter Sunday will become quite intelligible. You will recognize at once that he who wrote of the scandalous behavior of Jesus in the temple, did not know whereof he spoke, did not know even of the plan of the Temple, did not know that within its spacious courts, and with the sanction of the ecclesiastical authorities, and for the accommodation of the pilgrims, sacrifices were offered for sale, and foreign money was exchanged for native coin, just as in shops immediately bordering on the Cathedral of St. Peter in Rome, and other cathedrals, rosaries and crosses and books and pictures are offered for sale to worshippers and visitors.

Which explains ignorance of Temple.

You will understand why Pilate, whom history records as one of the most cruel of procurators, is in the gospels represented as most gentle and just. You will understand why the political offense, that of being proclaimed a king in a province tributary to Rome, which offense meant treason and brought a traitor's death, has been turned in the gospels into an ecclesiastical offense.

Explains why political offense of Jews turned into an ecclesiastical one.

* See author's "*Jesus—Man or God?*"

You will understand why the Pharisees of that time, who counted among their numbers many of the noblest and wisest leaders of Israel, such men as Hillel and Gamaliel, whose pupil Jesus had probably been, are described in the gospels as monsters of wickedness.†

Why Pharisees turned into monsters of wickedness.

You will understand why the trial scene as recorded in the gospels, contradicts every step of Jewish legal procedure, its speaking of two High Priests when there never could be more than one at one time; its speaking of a Sanhedrin, when that Supreme Court had been abolished by the Romans, and of its holding its session on the sacred Passover night, when, even if that court had still existed, it could not have held a session, its passing sentence of death upon Jesus on charges that would have been laughable had the consequences of these inventions not been so horrible for the Jews.

Why Jewish mode of law procedure falsified.

You will understand why there are flagrant contradictions and omissions among the gospel writers themselves respecting the happenings during and after the crucifixion, only one of the four gospel writers who purport to tell the same story knowing anything of an eclipse, and of the dead rising from the graves; only one of them, Luke, knowing of the *ascension* of Jesus into heaven, (Mark's reference occurs in the generally acknowleged spurious supplement), one telling that the ascension occurred in Galilee, the other that it took place in Judea, two telling us that the disciples were ordered by him after his death to proceed to Galilee, the third telling us that they were ordered to remain in Jerusalem, the fourth knowing nothing of a final charge; one telling that after his death he appeared to one woman, the other to two women, the other to three women, the fourth to no woman at all; and of such contradictions many more.‡

Why gospel writers made to contradict themselves.

† See author's "*Jesus—Man or God?*"

‡ See author's "*A Rabbi's Impressions of the Oberammergau Passion Play.*"

And understanding this and understanding also that the Jew understood it from the first, and from the first objected to the cruel misrepresentations of him, you will perceive why he was hated for his refutations, and why for many centuries he was punished with torture and death, if he dared to defend himself. If the Jew was right then were those parts of the gospel stories wrong to which greatest importance was attached, such as the supernatural beginning and close of the life of Jesus, and all the stupendous miracles between the two. And if these are not true then was Jesus no more than any other of the great Jewish prophets of ancient day, a man, like unto them, who lived divinely, not a god who lived humanly.

Why Jews hated for objecting.

And thousands and tens of thousands whose regard for the canons of reason and laws of science have made them to discard all supernaturalism respecting Jesus, are now subjecting to critical analysis the charges that are made in the gospels against the Jews. The result is an unqualified verdict that every gospel accusation against Jews is unfounded in fact, that it was born of hatred, nursed by policy, propagated by missionary zeal for world-conquest and world-power.

Objection overruled.

It conquered the world, it acquired well-nigh world-power. But Nemesis neither slumbereth nor sleepeth. The falsities are recoiling to-day on the church which fostered them. The miraculous and legendary and deliberately invented are being rejected. Christianity is being freed from Christology. What is left of Jesus is the Jewish teacher and martyr. What is left of his teaching is Judaism.

Jews will be vindicated.

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A Change of Confirmation Day.

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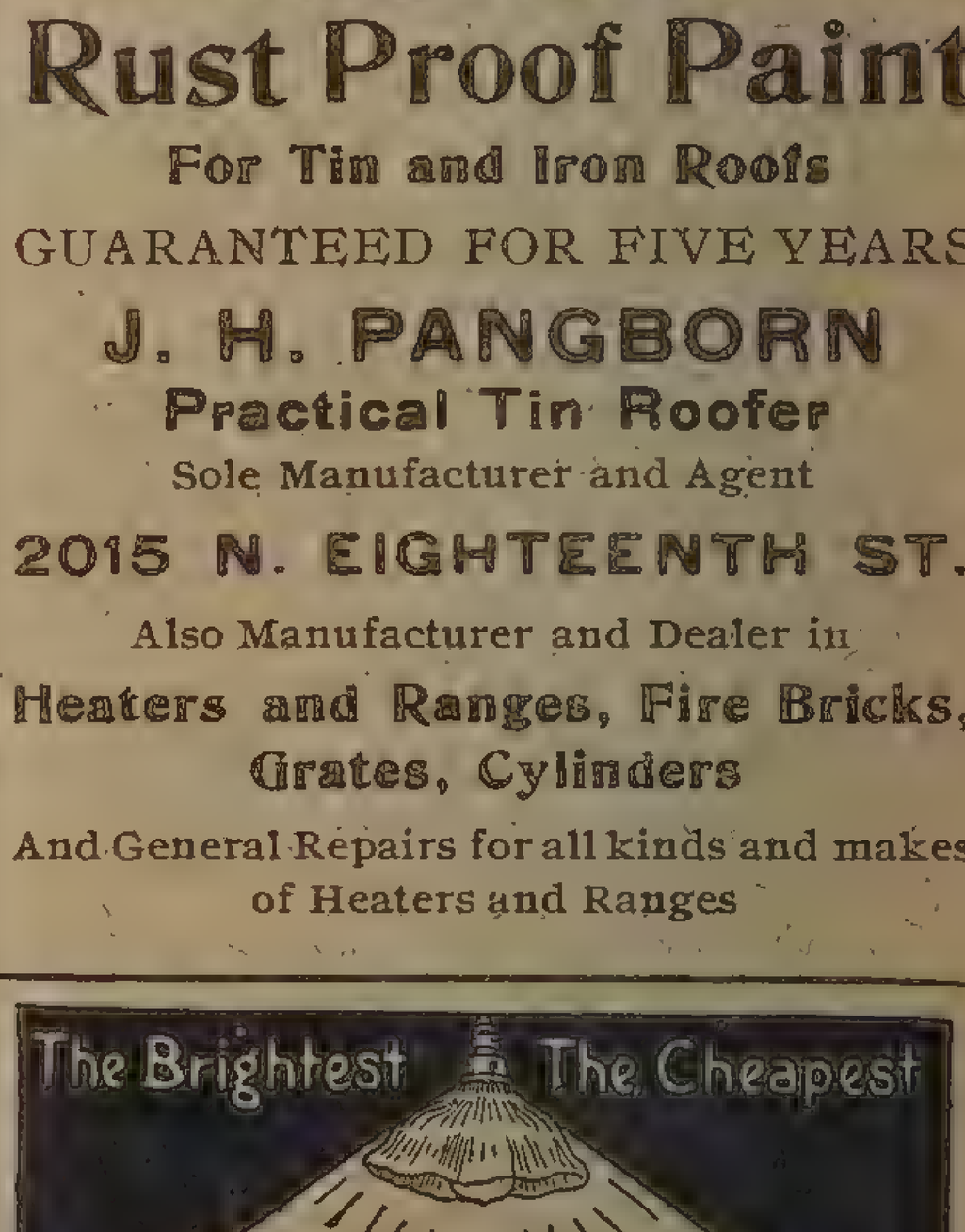
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A Change of Confirmation Day.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 14th, 1912.

As fortunate as the United States is in many things so unfortunate is it in some. Its patriotic festive days are not many, but those it has, such as *Independence-Day* and *Pilgrim Fathers' Landing-Day*, for instance, outweigh in significance dozens of holidays of other nations. Unfortunately both these days fall upon a most unseasonable time of the year. The one comes in the height of summer, when an almost tropical heat makes a dignified and inspiring celebration of it well-nigh impossible. The other comes on the eve of Christmas, when the all-absorbing preparations for the greatest of holidays leaves scarcely a cranny open for a thought of *Pilgrim's Day* to slip through. Had both these days originally happened at more auspicious seasons, annual observation of them, in a manner worthy of their import, would have yielded to our country incalculable patriotic good.

Dates of greatest American holidays unfortunate.

What is true of these national days of ours, is, to a large extent, true of some of our religious holidays.

Hannukah, the festival commemorating the Maccabean victories, happening generally on or about the Christmas holiday, is as much eclipsed by this star of greatest magnitude as is *Pilgrim's Day*.

Equally true of Jewish holidays.

Shabuoth, the Feast of Weeks, originally celebrated in honor of the conclusion of the seven weeks of the first harvest season of the year, in recent times observed by the reform

wing of Israel as the annual Confirmation-Day, suffers nearly as much from a too close proximity to summer as does *Independence Day*.

Disadvantage of Confirmation date.

As a rule, candidates for confirmation find themselves at that season of the year severely taxed in religious as well as in secular schools. In the former there are the final studies and rehearsals for the great public confirmation exercises; in the latter there are usually examinations going on or reviews held for them. The weather is often insufferably hot, and physical strength is generally at its lowest ebb, and is not infrequently assigned by parents as a reason for their refusal to have their children confirmed. To the excitements at school there are usually added those at home. It is a breaking-up time. Preparations are being made for going away. Minds are preoccupied. Spirits are restive. Thoughts are far from being interested in matters religious. There is a decided falling off in attendance upon divine service. The minister himself is not infrequently worn out at that season of the year, is lacking the fire and zeal with which he entered upon his work in the fall.

And even though a great throng gathers in the synagogue on Confirmation Day, it is not religious fervor that brings them there. And even though the confirmants are profoundly moved by the solemn exercises, the impression, unfortunately, is often of short duration. On the very Sabbath following, upon entering the synagogue in compliance with the sacred obligation they have taken upon themselves, they are apt to have their enthusiasm chilled by the emptiness that surrounds them. At the very time when the elders should set the best example, they set the worst. The exodus has set in. There may be no public services of their persuasion where they summer, or none may be attended. Even if they remain at home, they may find their synagogue closed, or open but for half an hour a week for the benefit of mourners. By the time

autumn arrives, the profound impression which the exercises made upon the confirmant may have evaporated, because there have not been the immediate, successive, strengthening and deepening influences of divine service to continue what confirmation had only begun. The glowing enthusiasm of two or three months earlier is gone, often gone beyond recall.

Irremediable, however, as the difficulties that beset other holidays may be, those which, at the present day, rob confirmation of the full fruitage of its labors may quite readily be overcome. Other festivals are anchored to definite times and seasons, are of historic origin and association, have had tens of centuries of time for rooting themselves in almost all lands, and to such an extent that transposition of them, if at all possible, would be a matter of exceeding difficulty, and then only among a comparatively few.

Dates of some cannot be changed.

Fortunately, such difficulties would not pertain to a separation of Confirmation from the *Shabuoth* festival, for, until about a century ago, the former had no part at all in the observation of the latter; it was not even known in Israel. And even at this day, but comparatively few of our people recognize and accept it as a Jewish institution, and some, even of these, have already dissociated confirmation from the *Shabuoth* festival, administering that solemn ceremony when it best suits their time and circumstance.

Confirmation date admits of change.

A transfer of the ceremony of confirmation from the day on which it is now conducted to a time more suitable to the purpose for which it was instituted would not awaken anything like the opposition it encountered when it was first proposed and introduced in the synagogue. Its having been prior to that time a distinctively Christian institution, even one of the sacraments of the Catholic church, constituted the strongest argument

Transfer would not meet with as many difficulties as its introduction met.

against it on the part of rigorous followers of Jewish orthodoxy. Its champions were charged with nourishing secret designs on the perpetuation of the Jewish faith, with a desire to open to the young a doorway into Christianity. In vain was the answer of its advocates that, inasmuch as Christianity had borrowed from Judaism much of what it values highest—the God it worships, the Bible it reverences, the Decalogue it follows, the prophets it honors—Judaism could well afford to borrow in return a ceremony that was pleasing to young and old, deeply impressive, and that especially attained the ends which its predecessor, the *Bar Mitzvah*, failed to serve.* This rejoinder the opposition met with the familiar argument of all anti-progressionists: "What was good enough for our fathers and ourselves is good enough for our children," an argument that was as absurd then, when altered times and conditions demanded a change, as it is to-day.

Opposition overcome.

The opposition, however, lost much of its bitterness when it was pointed out that the *Bar Mitzvah* ceremony itself had been borrowed from other sources, that there was no authority nor sanction for it in Biblical or Rabbinical or Gaonistic or Maimonidean writings, that it was first introduced in Germany, that there was no earlier knowledge of it than some three or the utmost four centuries back. †

Less bitter still became the opposition when the absurdity was pointed out of holding that a boy who had reached his thirteenth year had attained the age of moral discretion, that from that day he was a minor no longer, that henceforth he was accountable for his own actions, and no longer shouldered upon his father the responsibility for his transgressions—a claim which we, who have been taught something of the nature of adolescence, would not dare to make, even for

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* See Dr. Herxheimer: "*Ueber die synagogalische Zulässigkeit und Einrichtung der Confirmation.*" Geiger: "*Wissenschaftliche Zeitschrift für jüdische Theologie,*" Vol. I, 68 ff.

† Loew: "*Lebensalter,*" pp. 210—222. Schechter: "*Studies in Judaism,*" Chap. XII, pp. 307—312.

children of sixteen years of age, the age required for confirmation by many of us.

Still weaker grew the opposition when it was pointed out that *Bar Mitzvah* had regard only for the needs of boys, while Confirmation concerned itself equally as much with the needs of girls, that, no longer living the secluded life of the oriental woman, that, no longer denied a part in the world's work and duties, she had as much need of religious instruction as had the boy, if not more so, seeing that she was expected to lead even a more virtuous life than he, and point out to others the way of righteousness. It was therefore held by the champions of confirmation that it was incumbent upon parents and religious teachers to have girls properly instructed in religion and morals, and to sink such instruction deep within their hearts and souls and minds by means of the impressive ceremony of Confirmation.

And the opposition almost ceased when it was shown that the *Bar Mitzvah*, whatever impressiveness it may have had at one time, had largely degenerated into a lip service, into a formal act, a mere reading of Scriptural verses in a foreign tongue, often not understood by reader and hearer, that it left the heart and soul untouched, and the mind uninformed as to the fundamental facts and principles of the history and religion of Israel.

Though the most formidable opposition had been overcome, and the requisite legal authority obtained from the government, the victory at first was an academic one. It was by no means a triumphal entry which confirmation made into the religious life of the Jew. The first Jewish confirmation, which took place in Germany in 1810, * was conducted within a home, in private, by a teacher, and the class consisted of one member, a boy. Gradually this brave act found imitators in other German cities, and in the cities of other lands. † In time, the classes

Confirmation finally placed on *Shabuoth*.

* Cassel. † Berlin, 1817; Hamburg, 1818.

grew larger and included girls, but the sexes were confirmed separately, on Sabbath afternoons, still in school-houses and by teachers. In time, the confirmation ceremony took place in the synagogue,* and was performed by the Rabbi, upon boys and girls together, in connection with one or the other of the regular Sabbath services, generally the one that best suited either the Rabbi or the class, as has always been and still is the manner of procedure by bishops of certain Christian churches, in their respective dioceses. In time, sentiment favored a Confirmation Day that would be common to all. The Sabbath of the *Maccabean* Festival week found many advocates. Others suggested *Shabuoth* as the more appropriate, by reason of tradition claiming that that festival synchronizes with the time when the Sinaic Law was given unto Israel, and when that people solemnly pledged to heed and do all that that Law commanded. In the end *Shabuoth* won the day.

A more suitable day than this could scarcely have been conceived, at the time and in the country when and where the choice was made. Season and sentiment were all in its favor. It was the festival commemorative of the completion of the spring harvest in Palestinian lands, and it marked, according to tradition, an anniversary of the day on which Israel, through its acceptance of the Decalogue, received its Charter to Immortality and its Patent of Nobility. It was the festival on which, according to old custom, the synagogue was decked with green, as if for welcome to those who in the spring of life came to consecrate themselves to the service of God and man. It was the festival which, owing to the delightful summer weather of Germany, marked the commencement of the most favored season of the year for synagogue attendance. There were not then the summer holidays, the summer migrations and travels, that

That date suitable at that time.

* Dr. Kley in Hamburg, 1822.

have since become almost as general in European lands as in our own. Attendance upon divine service was sure to see the newly confirmed surrounded by their elders, and together, old and young, proceeded amid increasing fervor toward the great autumnal holy days.

All this has greatly changed, even in the country where Pentacostal Confirmation was first instituted. There are the same taxing duties at the close of the school year. There are the same complaints that city congestion has made city habitation in summer almost insufferable, that the intensity of modern life in almost every calling makes a summer respite a prime necessity, that the homesickness for mother-earth is growing stronger with each year. And the effect is the same: synagogues are sparsely attended during the summer; some of them are closed altogether.

Unsuitable to-day.

And the complaints we hear there are the same that are heard here. Present-day results, they say, do not warrant the large expenditure of labor that precedes confirmation. Too close proximity to the vacation period prevents the seed implanted on Confirmation Day from germinating and yielding the expected harvest. Stronger and stronger grows the feeling that a change in the time of confirmation is needed, that the formal entering of our boys and girls into their faith should take place at a season of the year, when all the work that has been done might be conserved, and still greater good achieved in the future.

Result does not warrant labor expended.

Why not turn that wish into reality? Who is to prevent it? Is it even a matter of choice? Has it not become a necessity? Why not transfer Confirmation from a day that is no longer suited to it to a day that will answer its purpose? Why continue it at the fag end of a season's religious work? Why not place it at the beginning of the season, when there is a revival of religious

The good that would accrue from change.

interest, during the fall Harvest Festival, during the *Succoth* week, preferably on the day marked in the cycle of Jewish festivals as *Simchath Torah*, the *Day of Rejoicing over the Law*? Can such a day as this not be made as fraught with meaning as is the day commemorative of the *Giving of the Law*? Why not prepare Confirmation classes as hitherto, assign to the pupils, at the close of the religious school term, the parts they are to have in the Comfirmation exercises, and begin review and rehearsal with them at the commencement of the season's work, in the fall? Then, when the soil that has lain fallow during the summer has been broken by the *New Year* service, and plowed and seeded and harrowed by the stirring service of the *Atonement Day*, heart and soul and mind will be properly attuned to the real significance of Confirmation. And after such preparation, and with the solemn impressiveness of the Confirmation Ceremony as an impetus, the class will go forward, without interruption, into the year's religious work with proper zeal and enthusiasm of their own, and with proper encouragement by their elders. The influence of the children will then be as strong upon the parents as that of the parents upon the children.

Arguments against change stated.

As far as we know, three arguments are advanced against such a transfer, *first*, it would mean doing away with a day that has been consecrated to Confirmation from remote antiquity; *second*, inasmuch as all congregations will not follow such an innovation, the solidarity of Israel will be broken; *third*, since little is left of the ancient meaning of *Shabuoth*, even that little will be lost by dissociating Confirmation from it.

And answered.

Not one of these arguments presents a formidable objection. As to the first, the association of the word antiquity with a date that is scarcely three score years old is quite sufficient to expose its absurdity. As to the second: considering that only a fraction of the house of Israel

observe Confirmation at all, and that among those who do observe it there are some who conduct the ceremony when it best suits their time and circumstance, it is idle to speak of a solidarity that is already broken a hundred-fold. As to the third: *Shabuoth* need not suffer because of a severance from it of Confirmation. On it may be held annually the closing exercises of the religious school, and these exercises, participated in by all the classes, may be made so beautiful as to attract and keep interested large congregations. And if the movement of *Forward to the Soil* continues to grow as it gives promise to do at the present time, who knows but that *Shabuoth* may again become a festival of rejoicing because of the garnering of the first harvest of the year?

The change proposed is too far-reaching in the good to be achieved by it to be put to naught by any such arguments as these. At times, we are inclined to believe that they are but a cover to hide a fear of being drawn into unpleasant controversies and conflicts. Who that knows anything of the history of reforms does not recognize in such fear the old-time attitude of so-called conservatives, who, though objecting and denouncing at first, are quite ready later to avail themselves of the reforms for the introduction of which others wrought and perhaps suffered?

Objection due more to fear than to reason.

Senile idolatry of institutions of the past that have outlived their time would be unworthy of us who call ourselves reformers, and who delight in telling of the brave spirits of our fathers. They effected the reforms needed in their day, and hoped for us to institute the reforms needed in ours. Our right to the title of reformer lies not only in following the reforms of other days but also in inaugurating our own. We honor the past, but we deny it the right to fetter the present. The present is ours as much as the past was our fathers', and as much as the future will be our children's. Each has its heritage from those who have

Reform expected of reformers.

gone before; each its duty to its own and to those that shall come after.

Our fathers hesitated not to set aside *Bar Mitzvah* when it no longer answered their needs; why should we hesitate to transfer Confirmation to a more appropriate season when its present time no longer fulfils our want? The world has not stood still since our fathers did their work, and it will not stand still after we shall have completed ours. If they had a right to transfer Confirmation bodily from Christianity to Judaism, shall not we have the right to change its date from one season to another, especially when through such change we seek to advance our sacred cause? We show the highest reverence to our fathers not by always doing what they did, but by doing what they would have done had they lived in our day.

World has not stood still.

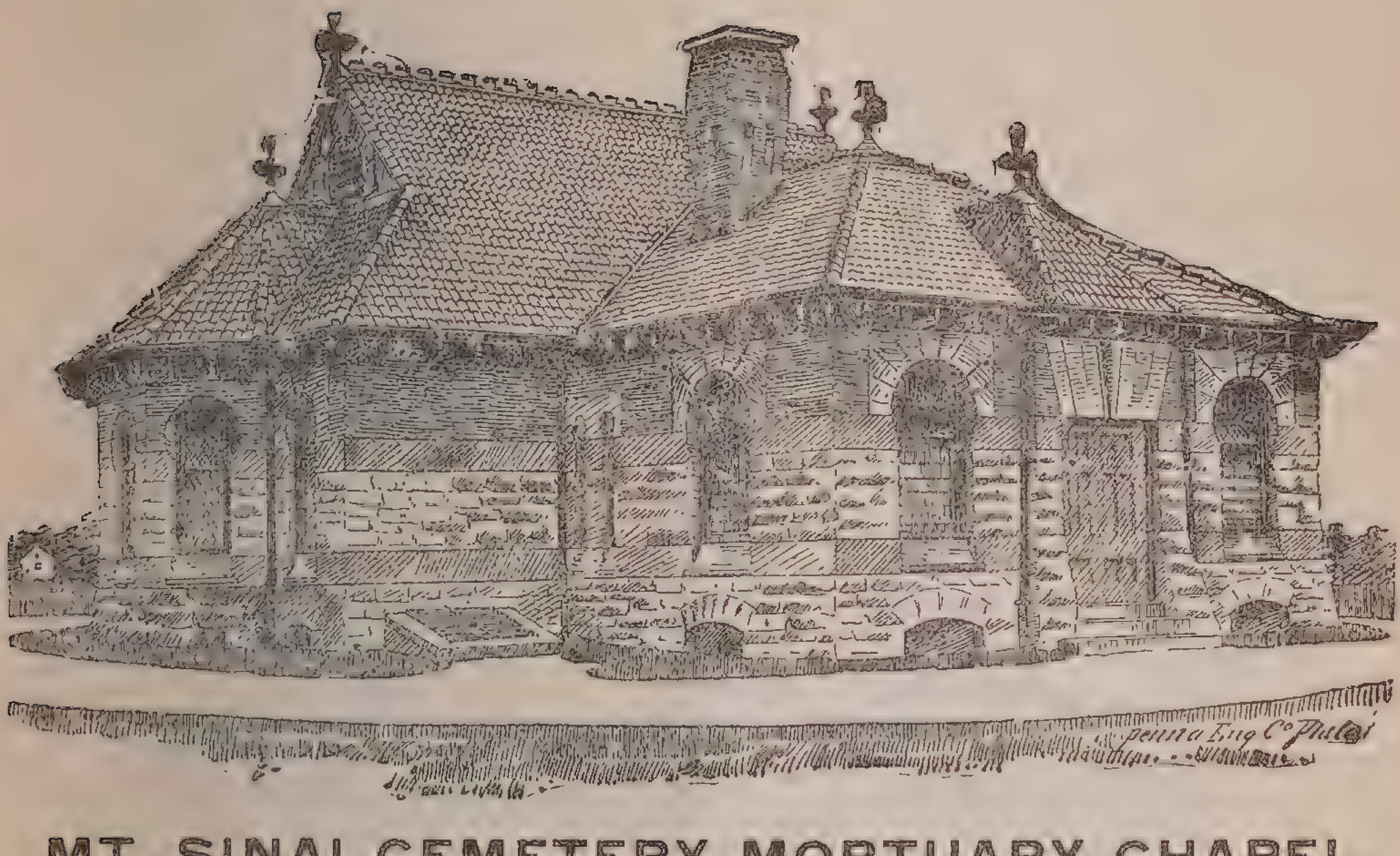
No religion, if it is to serve its purpose, is to be permitted to become congealed or fossilized. The day on which a religion ceases to grow marks it for the grave. When a religion degenerates into a mere worship of the letter, or of dates, its spirit has flown.

When religion ceases to grow its decline begins.

Men were tearing down a seemingly substantial building, and they that looked on said "What a shame!" They saw not that the ground beneath had been sinking, and that the foundations had given way. Builders came and reared in the place of the old a structure that became the pride of the town, that answered all the needs the old building had served, and many needs besides. And men said: "What a blessing!"

Change will be judged a blessing.

Behold in this a picture of what will happen upon transferring confirmation, from its present date at the close of a season's work, when the religious life of the community comes to a halt, to the beginning of a season's work when, after a long rest, things religious take on new life. Though some men may at first say "What a shame!" the day will come when all will say "What a blessing!"



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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXV Sunday, April 28th, 1912 No. 23

Whose the Guilt?

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Whose the Guilt?

An Address at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, April 21st, 1912.

"My sin I remember this day." Genesis XLI, 9.

"Precious is the death of his saints." Ps. CXVI, 15.

"Surely the bitterness of death is past." I. Samuel XV, 32.

"Love is strong as death." Song of Songs VIII, 6.

"And in their death they were not divided." II. Samuel I, 23

"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." Ruth II, 16-17.

At the conclusion of the services last Sunday I announced that I would speak to you this morning of the work of the twenty-third session of the Central Conference of American Rabbis, which convened at Baltimore during the past week. That review will not be presented. When I made the promise I little dreamed that the nation was but a few short hours distant from one of the greatest calamities that ever befel it or any other people.

And if, at the time the announcement was made, some one endowed with the power of foreseeing the calamity had allowed us ten thousand guesses as to what the cause would be of that great catastrophe, it is doubtful whether, with all the liberality of guesses allowed, any one of us would have guessed as cause the sinking of the "Titanic" within less than three hours after colliding with an iceberg, the going to the bottom of one of the largest and mightiest of vessels ever built, with one of the largest and most representative of human cargoes on board.

So wonderful a ship was the "Titanic" that from the day of the laying of her keel, from the time of her launching, the eyes not only of the company that built her, not only of the country in which she was built, but also of all the world were directed upon her with intense interest. Every detail of her construction became a matter of world-wide interest. The day of her starting forth on her maiden trip marked an epoch in the history of navigation. Her progress contributed a daily item of news. So great was the confidence in her speed and safety that, had she had the room, or had people had the price, ten times as many as were fortunate enough to secure passage on her would have been booked for that first trip.

Nothing could possibly have been further from the minds of the people than that disaster could befall her, for what improvements had ever been introduced in any ship that she had not? Hers were the best of engines, best of double bottoms, best of bulkheads, best of steel plates, best of watertight compartments. Hers was one of the most experienced of captains. She belonged to a corporation that had scores of years' experience in transatlantic navigation, and a record for safety of which any company might well be proud.

And nothing could possibly have been further from the minds of the people than that disaster could befall any modern vessel of the great transatlantic lines. *"Man has conquered the seas!" "Modern vessels are absolutely unsinkable!" "Sea travel has become safer than land travel!"* had become generally accepted doctrines. And I am sure that some of the people of that ship, taking a look on that beautiful, cloudless, starlit night over the sea, that was scarcely ruffled by a breath of wind, never retired at home with a greater feeling of absolute safety than they did on that ill-fated ship on that fatal night.

Alas, they that thus fell asleep slept not for long. There

was an awful awakening soon, hundreds, thousands, only to wish they had never awakened at all, nearly one thousand and a half to sink into everlasting sleep, wrapped in shrouds of ice, enshrined within the costliest coffin ever built, and buried in a crypt two miles deep, dug by the hand of Nature herself, at the time when the world was built and the mountains and depths were formed.

Almost it seems as if the largest and best equipped vessel that ever sailed the seas, with a number of passengers aboard at the very mention of whose names men stood in awe and wonderment, whose power and influence circled the world, whose slightest command thousands obeyed, at whose merest frown men trembled, almost it seems as if that ship and these men had been singled out to recall man to a sense of a proper comprehension of his finiteness and feebleness that has been of late fast slipping away from him, leaving in its place a spirit of all-powerfulness, of all-sufficiency that could not but spell calamity in the end.

But for that sense of the all-powerfulness and all-sufficiency of modern man that horrible catastrophe would never have happened. But for that sense of all-powerfulness and all-sufficiency, the captain of that vessel, whether upon his own responsibility or upon instruction from his company, would never have dared, not only to take the northern course of the Atlantic at a season of the year when, owing to the breaking away of vast mountains of ice from the frozen regions of the North, sailing through that part of the sea is exceedingly dangerous, but also to race across that ice-strewn field at the rate of 21 knots an hour.

And but for that sense of all-powerfulness and all-sufficiency the builders of this and other similar vessels would never have dared to fit out that ship with every luxury conceivable, with comforts equal and superior to the best at home, with gymnasium and swimming pool, and elevators, and what

not, and yet with not enough of lifeboats to save more than one-third of its passengers; would not have dared to add *cabin de luxe* upon *cabin de luxe,* promenade upon promenade, yet not enough of room for the installation of means for the safeguarding of human life.

Whose the guilt?

Is it the company's who built and owned the ship? Is it the country's under whose flag the "Titanic" sailed, or the country's whose people were to constitute by far the largest number of its cabin passengers? Was it the captain's who commanded her?

The guilt was theirs, but no more theirs than that of every one of influence who was aboard, and no more theirs than yours and mine, and tens of thousands of others. Why were those that perished and those that escaped on that ship? Why had they booked their passage on the "Titanic"? Was it not, for the most part, because it was the latest and most luxuriously appointed and supposedly the fastest? Were not speed and luxury the thought uppermost in their minds, when they chose the "Titanic"? Did they as much as think of life-boats and life preservers? Did they look for rafts and floats and other means of escape from a watery grave?

And what kind of a ship do we look to when thinking of a European tour? Is it not, if our means permit, almost invariably the fastest and most luxuriantly appointed? Do we not give the preference to the line that has the latest and fastest racer? Do we not compel the steamship lines to look to speed and luxury rather than safety? Is not our first inquiry respecting a ship, "What has been the shortest time in which she has made the trip across the ocean?" When inspecting it does it ever enter our minds to count the life-boats and to assign to each its allotment of passengers, in the event of a disaster, for the purpose of finding out the number of passengers for whom there would be no escape?

Looking only to speed and luxury, and these involving colossal expenditure, especially the former—the lessening of the journey across the ocean by a day or two, increasing the cost enormously—do we not compel the owners of the ship, in order to cover the vast expenditure and to meet competition, to increase the number of cabins and luxuries on the ship, and to decrease, correspondingly, the amount of space for lifeboats and adequate means for saving life? So great has been of late the preference for the fastest and most luxuriantly appointed ship that, in mere self-preservation, ships have more than doubled in size and tonnage capacity during the past ten years, without having added to their outfit one lifeboat more than they formerly carried on ships whose size and number of passengers were less than half of what they are to-day.

Loud and bitter are the charges that are now being brought by the people against the captain and the company which he served. Loudest and bitterest among these are some of the foremost lawmakers of our land. What have these done to prevent such a calamity? What are they doing to-day to prevent similar catastrophes in the future along other lines? It is easy to lay the guilt upon others after the calamity has occurred, and apparently difficult to lay upon one's self the responsibility to prevent the possibility of such calamities.

And in this finding fault with others for not having done their duty in preventing such a disaster as befell the passengers of the "Titanic," I frankly confess that I bear perhaps as much a share in the guilt as any other, for I had two experiences that should have taught me a valuable lesson, and that should have roused me to lift my voice and my tongue in calling attention to the present lack of protection of life on the ships of the sea.

In the year 1898, during the Spanish-American War, I was appointed by President McKinley one of the National

Relief Commission, with special duties to inspect the hospitals and other equipments in the American camps and in Cuba. While in pursuit of my duties, on my way from Key West to Miami, our boat, "The Biscayne," grounded on a coral reef on the Florida Keys, at 2.30 in the morning, 65 miles from Key West. On that reef we lay thirty hours, until finally taken off in lifeboats and picked up, after rowing six hours on the ocean, by "The City of Key West," and brought in safety to Miami. Fortunately, the sea was calm and the passengers consisted but of a number of military officers, physicians and nurses and myself. Had the sea been rough and the ship full of soldiers, as it might well have been, it would have been pounded to pieces on that reef, and but a handful might have escaped in the two life-boats—all that were aboard.

The other experience I had a few years later on "The Barbarossa," of the North German Lloyd. Early one morning one of her twin screws broke, the ship came to a sudden halt, and, after a delay of a number of hours, during which some temporary repairs were made, she proceeded slowly in her crippled condition, arriving in New York two days late. While the ship was at a standstill I counted the number of boats, and, obtaining the number of all the passengers aboard and inquiring as to the other means of escape in the event that the ship could not be kept afloat, I discovered that, unless aid came from other ships, not half of the passengers could have escaped.

And yet, with all this personal experience of mine, never a word has been said by me in protest against present-day inadequacy of protection of life on the great transatlantic lines. In this present hour of gloom I feel deeply mortified when thinking that, perhaps, if I had started an agitation against such criminal neglect, and had persevered in that agitation, our lawmakers might have been persuaded at last to examine into these conditions and to correct their evils.

Some day we shall be wiser than we are now, and it is just such appalling catastrophes as the one of last Sunday that will help to establish such wisdom. Nothing, it seems, but the rod of affliction can cure man of his callousness. We have had the Iroquois Theater fire at Chicago, we have had the school-house fire near Cleveland, we have had the Triangle shirtwaist factory fire of New York, we have had any number of sickening railroad disasters as warnings to safeguard life, but the sufferers in these catastrophes have neither by reason of number nor by reason of standing in the financial and commercial and social world attracted the world-wide attention which the victims of the "Titanic" have commanded.

Man needed the big stick to impress upon him the lesson that, notwithstanding colossal wealth and illustrious social standing, he was not above the accident of nature nor the blows of fate; that in proper vigilance and preparedness and in due humility alone lies his safety. He needed the big stick to be cured of the speed fever, of the insatiable desire to annihilate time and space, that rests upon modern society like a blight and that directly or indirectly costs annually the lives of unknown hundreds.

And as a consequence of the appalling use of the rod of affliction, man will be healthier and life safer than they have been in the years past. Nations will bestir themselves in enacting laws that will make travel on land and sea safer than it has ever been before. Railroads and navigation lines will look more to safety than to luxury and speed. Competing lines will vie with one another not in who can endanger most the lives of their passengers, but in who can assure them the greatest safety.

Therein, perhaps, may lie the only crumb of comfort those may derive whose dear ones perished when the "Titanic" plunged into the awful abyss of the sea—the consciousness that their dear ones perished vicariously, that they died the

death of martyrs, that others will be the gainers by the loss these mourners have sustained.

There are times when Providence has a needed lesson to teach for the greatest good of the greatest number. To impress that lesson all the deeper, to attract an apathetic public's attention all the better, it singles out special individuals, conspicuous for their exalted station or for the innocency of their suffering, and makes them martyrs for the public good.

Of such martyrs were nearly all who went down in that ill-fated ship. Of such martyrs are all who are bereaved because of that catastrophe.

Our hearts go out in profoundest sympathy unto the stricken mourners. Our tears mingle freely with theirs. And with our tears go our prayers that the bereaved may bow their heads under their weight of woe as bravely as their martyr dear ones met their cruel fate.

While our profound sympathy goes out to all, whatever their social position, or faith, or race, our sorrow dwells with special keenness upon the great loss which the Straus family, of New York, has sustained in the drowning of Mr. and Mrs. Isidor Straus. By the anguish of our hearts, we can faintly gauge the depths of that family's sorrow over the cruel loss of the heads of their noble house. By the knowledge we have of the nobility of spirit of those they mourn, we can form some small conception of how great the sorrow must be of those who were in closest association with them.

It has been my good fortune to enjoy the friendship of one branch of the Straus family for a long number of years, and to be a frequent guest at their home. This intimacy afforded me the privilege of meeting, from time to time, the other members of that family, and to judge, at close range, the greatness of their character and the excellence of their deeds. I was in frequent conference with Mr. Isidor Straus,

and the more I deliberated with him, the more I marveled at the profundity of his wisdom and the nobility of his soul. It was he who, together with the Hon. Isidor Rayner, conducted me to President Cleveland and Secretary Gresham, at the time I sought the right of entering Russia for the purpose of studying the condition of our people and the treatment they received at the hands of the Russian Government. And that the permission was ultimately granted me was probably due, to a considerable extent, to the fact that such a man as Mr. Isidor Straus stood back of me and advocated my cause.

When, upon my return from Russia, I started upon the founding of the National Farm School, Mr. Straus was one of the first of its supporters. Some of the strongest letters on the advocacy of the return of the Jew to the soil were written by him, and it was he who was to have been one of the principal speakers at the spring exercises of the National Farm School, on the 2d of June next.

And as distinguished as Mr. Straus was in public life, so beautiful was the life of his wife within her domestic sphere. Those who knew her self-sacrificing devotion to her family were not in the least surprised at hearing of her refusal to part from her husband, when ordered to seek refuge in a lifeboat. What could life have meant to her without her husband, with whom she had lived in the happiest of wedlock for more than two score years? When reading of the last words of hers that have come to us, and that will live, as long as life itself shall last, in the hearts of those who knew her and loved her, and that will probably become hereafter an unceasing theme for poet and artist, composer and historian; when reading these words we were instinctively reminded of those which we have selected for one of our texts, the words spoken by another noble and brave woman, by Ruth of Biblical times, words that have become immortal in literature for their sweetness and loyalty. But great as

was the attachment of Ruth to her mother-in-law, parting here would but have meant a living apart. How insignificant the import of her words seems alongside those of Mrs. Straus, to whom refusal to part from her husband meant facing and meeting sure death, far, far away from home and children and other dear ones, in the icy waters of an ocean, amidst soul-harrowing scenes.

It is only by turning from the horrors of these last hours on the "Titanic" to such inspiring scenes as this, that we derive some little relief from the anguish that has haunted our hearts and souls and minds ever since the news of the appalling loss of life was first flashed to us. The darkness of that night is illumined by a glory which will shed a halo over mankind for ages to come.

We are prouder of our humanity to-day than we were a week ago. We have seen heroism displayed that night, the existence of which many had questioned, and more had doubted. So selfish had man become, it was claimed, that, having the means and power, he would allow nothing to stand in the way of gratifying his selfish ends. The last hours on the "Titanic" have stamped as libelous any such defamation of man as this. When millionaires, when men illustrious for their literary, military and financial genius, men who all their lives had been accustomed to see people giving way to them, doing their every bidding, obeying their every wish; when we see such men as these forfeiting prerogatives, which they might have exercised had they made a strong and concerted effort, sacrificing their very lives that women and children of even the lowest social ranks, steerage passengers, poor and ignorant peasants and serfs, might have room on the boats and escape with their lives—when men are capable of such heroism and self-sacrifice, let no man despair of humanity.

And let no man doubt that all is well with those who sank to their untimely rest on that fatal night. If there is a

God—and who that thinks doubts it?—He must be just, and who that sees and feels denies it?—and a just God will mete out justice. What we call death is but an end of existence here of both our material and spiritual parts. The former returns to its primal elements, whether consumed by fire or buried in the earth, or in the waters under the earth; the latter, the spiritual, no fire, no earth, no water can hold. It passes on to its parent-source, to resume and to advance elsewhere what here was but begun.

Let us not mourn, therefore, as if without hope. God is there as here. They that here have lived nobly, have toiled bravely, have sacrificed heroically, will reap their reward there, starting upon a higher rung, and proceeding all the faster on the ladder leading into the presence of the Only Great, of the Only Good, of the Only One who will unriddle what to mortals is, and perhaps for wisest reasons ever shall be, The Great Mystery.

A Prayer

Offered at the Memorial Services for the Titanic's Dead

at Temple Keneseth Israel,

by

Rabbi Isaac Landman,

Philadelphia, April 21st, 1912.

Lord, our God! Thou, Who weighest the mountains in scales and the hills in balances; Who comprehendest the dust of the earth in a measure and metest out the heavens with a span and measurest the waters of the deep in the hollow of Thy hand, we bow our heads in humility before Thee and acknowledge our nothingness in Thy sight.

Vain is our strength and power, futile is the might of our right arm, profitless is the boast of our accomplishments. We are as the grass that withereth, as the flower that passeth away. We are as those that go down to the sea in ships—the waves wash over them and they are no more.

Never more shall we say in our hearts, with the fool, "There is no God"; but with him who hath wisdom shall we proclaim that Thou, O Eternal, art creator, ruler and master of the universe, Who sayest to the sea, "Thus far shalt thou go and no farther," and to man; "I am the Lord thy God." Therefore, O Lord our God, in the hour of calamity we turn unto Thee, lest we forget; lest we continue in the arrogance of our hearts to trust in ourselves and not place our dependence in Thee.

Receive in Thy keeping, we beseech Thee, O Lord, our heroes and martyrs of the deep, and send comfort and consolation, we pray Thee, to the bereaved and mourning here, to the bereaved and mourning everywhere. Amen.

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"The Governor's Lady"

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"Mama's Baby Boy"

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"A Wild Goose"

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THE FORREST

Geo. M. Cohan in "45 Minutes from Broadway"

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXV Sunday, May 5th, 1912 No. 24

Quarter Century of Sunday Services

AT

Temple Keneseth Israel

Philadelphia, Pa.

ADDRESSES BY

ALFRED M. KLEIN
HART BLUMENTHAL
JOSEPH H. HAGEDORN
RABBI LANDMAN
DR. KRAUSKOPF



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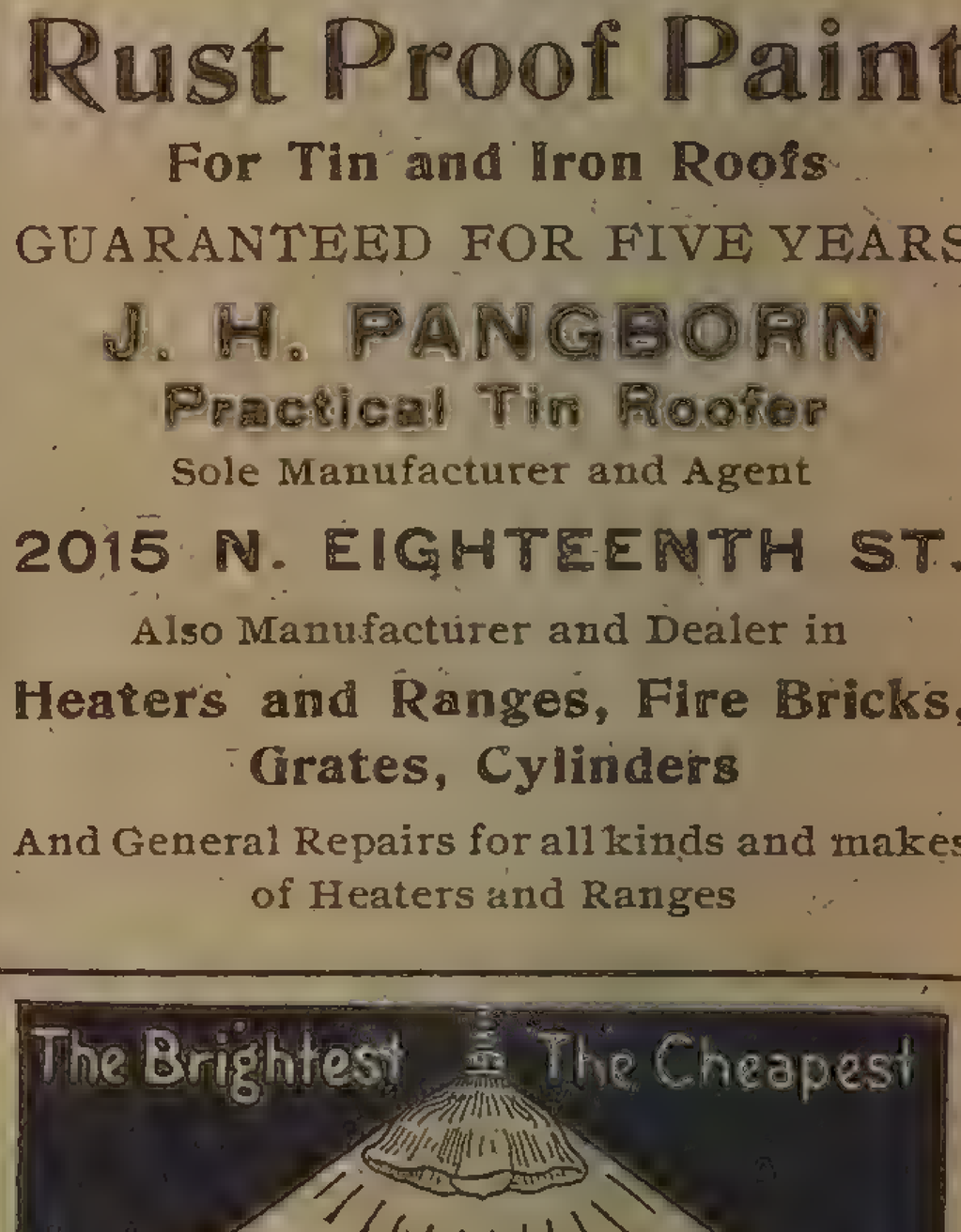
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Influence of the Sunday Services upon Keneseth Israel.

Alfred M. Klein.

To-day ends the twenty-fifth year of uninterrupted Sunday services in congregation Keneseth Israel. These services have been held under the ministry of our Rabbi, Rev. Dr. Joseph Krauskopf, in addition to the regular weekly Sabbath service.

It is fitting that we pause to review briefly the history of these services in the congregation—to note their effect upon the growth of the congregation, and upon the spiritual welfare of its membership.

Prior to 1887 some sporadic attempts to introduce Sunday service had been made. These attempts succeeded only in emphasizing the desire of the congregation for the permanent introduction of these services. Their real inauguration dates from October, 1887, at which time Doctor Krauskopf accepted the call to this pulpit. They have since been conducted without intermission during the six months of each year, from October to the end of April.

Large congregations have assembled here weekly for spiritual instruction—for guidance and for consolation.

The weekly discourses held here are printed for free distribution to our members and to our visitors. Copies of these are eagerly sought for and most widely distributed.

After twenty-five years the Sunday service movement has passed the experimental stage—it has become a permanent institution. It might be asked: What has been accomplished

at the expense of so much time and effort? Wherein has the congregation been bettered? What influences have these services exerted toward the spiritual and material uplift of the congregation?

There is no need to speak in this presence of the earnestness, the singleness of purpose which Doctor Krauskopf brought to the task in 1887, and which he has since maintained with undiminished enthusiasm.

Undismayed by carping criticism or bitter attacks encountered from both pulpit and press, he has labored on with unflagging zeal. He has made these services more than helpful to his people—they are to them a sheet anchor of hope—a consolation in their sorrow and an uplifting influence in their every relation.

People began to realize that Jewish men and women, unable to attend divine services on the Sabbath, had a right to the opportunity to attend. It was not long before it was fully demonstrated that these people would attend services in the Synagogue, if held on Sunday.

Tens of thousands of Jews—men and women—are being helped and benefited by the song and prayer services of our Ritual, as well as by the discourses delivered here on Sunday of each week.

The congregation has steadily grown from a relatively small body. To-day there are on its rolls of membership more than one thousand families. So great has been this increase in membership that the need of enlarging the seating capacity of the Temple is a matter of grave concern to your Board of Trustees.

The enormous power for good that so great an institution concentrates within itself, if properly directed, is obvious. It is like fallow soil—awaiting the hand of the tiller in order to yield rich product. The congregation has responded to the lessons taught from its pulpit.

The devoted labor of our Rabbi and of those associated with him, from time to time, has given to us, his people who honor and revere him, a broader outlook upon the duties of life.

I believe the services here have given to our congregation a broader conception of what is meant by the Fatherhood of God and the Brotherhood of Man.

This applies not only to that sphere of helpfulness in which the Jew has at all times stood foremost—I refer to the alleviation of the needs of the poor and afflicted, no matter of what creed or race. It applies more particularly to the broad field of education. It applies to the preventive work now being so widely conducted for the uplift of our less fortunate fellow-men.

This pulpit, during the quarter of a century just passed, has directed those whom it has taught and guided toward every channel of activity for good.

It is our hope that the great work accomplished here, with the help of our Almighty Father, may continue to grow from strength to strength, and that we, the children of this congregation, may learn

To do Justice,
To love Mercy and
To walk humbly before God.

Influence of the Sunday Services upon the Jewish Community.

HART BLUMENTHAL.

A quarter of a century ago Reform Judaism, despite its considerable progress and notable achievements, was, nevertheless, still fettered by the chains of early environment. Its sun was still eclipsed by the shadows of Ghetto life or by the narrow views and customs of the earlier emigrants from the small towns and villages of foreign shores.

The barnacles of tradition, of empty form void of spirituality, still clung tenaciously to many brethren of reform tendencies.

This condition was largely due to the fact that stress of circumstances prevented many from congregational attendance at Sabbath services. Sunday morning was usually devoted to visiting office or factory to finish the fag end of the week's work or to the alluring portals of the club house.

The pulpit of Keneseth Israel had always been in the van of progressive Judaism, but the means of transmitting its message was restricted by this lack of opportunity. The most serious feature was how to attract the younger element, how to yoke to Judaism the power of youth and conserve its forces for the welfare of Keneseth Israel, and awaken its enthusiasm for Reform Judaism in general.

This was the vital problem confronting us at that period, and to solve it required more courage than can be conceived at this present stage of our progress.

The man advocating radical changes to meet the conditions was open to ridicule and scorn; was charged with heresy, with a satanic desire to disrupt Judaism, and with motives, base and selfish.

To face and fight these charges and criminations required the highest order of courage, independence, self-denial

and patience, combined with scholarly attainments. These characteristics, moulded by Dr. Isaac M. Wise with prophetic wisdom into the make-up of his disciples, were especially embodied in our spiritual leader.

With Doctor Krauskopf's advent to our pulpit came a vital element of force, generating power for the advance of Judaism far beyond his own allotted sphere in the pulpit of Keneseth Israel, but reaching out to our entire community and spanning even unto coming generations.

Influence is an intangible something that cannot be weighed or reckoned; it is a penetrating ray, the light of which we may discern, but its diffusion is immeasurable.

Who, on this auspicious day, would deny that the consistent influence of a quarter century of Sunday lectures from our pulpit has strengthened and vitalized religious interest in our city and in every Jewish congregation?

Hundreds, unaffiliated with Keneseth Israel, have availed themselves of the opportunity to attend our Sunday services, to read our printed discourses and to pass them on to friends. Often have their themes been the source of comment and criticism in Jewish homes, where such subjects were rarely discussed before.

Who will deny that these services and lectures tended, above any other influence that the Jews of our community have ever experienced, to give the Jew a better knowledge of himself, his history, his ideals, his relationship to other men and other faiths wherewith intelligently to defend his own faith?

Doctor Krauskopf's is the magnetic and inspiring force to which we, of Keneseth Israel in particular and Jews throughout the entire community, owe the progress and elevation of American Judaism.

May he long continue in the pulpit of Keneseth Israel to wield this mighty influence for good, for enlightenment and for truth.

Influence of the Sunday Services upon the Non-Jewish Community.

JOSEPH H. HAGEDORN.

Your presence here to-day in such vast numbers is a striking illustration that the national day of rest is the rational day for public worship.

In having Sunday services we are acting in obedience to the law of demand.

A large class of our co-religionists still cling to the belief that the only work for the Synagogue is to foster and intensify the religious consciousness of the Jews.

We are confident, however, that the influence of Sunday services on the non-Jewish community has narrowed this concept to a half truth.

Our services furnish a brilliant exemplification of the thought that the non-Jew is willing to know us, if we offer him the opportunity to intelligently worship with us.

Our service represents the science of bringing all men—Jew and non-Jew—to the realization of that great truth—"Verily, I am my brother's keeper."

The fact that our services attract, please and make hundreds of non-Jews regular and enthusiastic attendants, and at the same time gives us the largest Jewish membership of any Synagogue in the country, offers ample proof that our policy has been unquestionably vindicated.

The primary object of Doctor Krauskopf has been to bring peace, honor, justice, happiness and prosperity to his people, by making the non-Jew as well as the Jew acquainted with the historical facts of our religion—show-

ing him that we are supporters and leaders of every measure for the good of our country, and bringing him to a religious service so beautiful, rational and uplifting that we can worship side by side and still, without bitterness, honestly differ about ceremony and dogma.

In other words, the influence of Sunday services on the non-Jewish community has resulted in incalculable good.

From this pulpit the voice of our honored Rabbi has carried with eloquence and fervor the burning truth, that charity of thought, charity of honest-just-criticism, coupled with the spirit of the brotherhood of man, should underlie true Christianity and true Judaism, and this generous, liberal, tolerant human view federates the entire congregation.

No man worthy of the name can in this age live for himself alone—he must be a part of the community, and must do his share of the world's work. And so every temple of God must be a meeting place for all—a shrine before which all men can worship, and a source of inspiration for "the stranger within thy gates."

Such services speed the day of universal justice and hasten the hour of good will among men. We have won the approval of the non-Jewish community by commanding the support of our own people.

We extend the heartiest welcome to the stranger, and we earnestly appeal to you all to widen the sphere of our influence and activity, by bringing here as many of your Christian friends and neighbors as you possibly can. We need your effective co-operation—your zealous advocacy of our cause.

To convert the non-Jew is not our purpose, but to convert the Jew to a proper appreciation of the tremendous value of Sunday services is one of our dominant aims.

Think what it would mean for American Jewry if the

2000 or more Synagogues in this country wielded the powerful influence that Keneseth Israel does.

Prejudice and misunderstanding would give way to respect and admiration, and the world would know us as we are.

We have a moral right, after a quarter of a century of successful Sunday services, to turn to our conservative and Orthodox friends and demand recognition of the incontrovertible fact that Sunday is the logical day for Synagogue and church to wage its strongest battle against every form of injustice and instill the spirit of religion in the hearts of men.

If we could mass the testimony of the non-Jews of our city and of thousands who read our printed lectures, you would utter the words, "Thank God," with a fervor and emotion that would prophecy a more liberal and loyal support than ever given before.

The gigantic figure in American Israel is Reform, and this progressive movement in our religious life owes a debt of gratitude to our beloved Rabbi which tens of thousands gladly acknowledge.

I am going to stray for just a brief moment from the subject allotted to me. We are moving toward better things in our congregational life.

We have a Record of Results! We are proud of that record, and can stand upon it, but we are not going to stop with that record. We are going to keep on doing things. We are going to have the best equipped school building to house the best Sunday school.

A congregation of a thousand members will encourage and support this laudable work.

Our membership, to a man, will be with the eminent Rabbi who has worked so faithfully for our good and the good of our children.

His appeal for us all to put forward the right hand, the right spirit, the right contribution will not go unanswered.

We will crown his noble efforts with the garland of success—the fragrant flower of appreciation.

The "Titanic" horror flashes this message that re-echoes throughout the civilized world, and finds lodgment wherever men realize their obligations to society. "It is a good thing to be rich and a good thing to be strong, but it is a better thing to be beloved of many friends."

I cannot allow this opportunity to pass without offering my humble tribute to our friend and Rabbi.

Twenty-five years ago, as a member of your first Confirmation Class, I received your blessing, and now again I dedicate anew whatever service I can render this congregation. And, in conclusion, I want you, my dear sir, to take away the thought that I but emphasize the spirit of your entire congregation when saying that the loyalty and devotion that animates us now will crystallize into a concrete expression when we meet this Fall, to celebrate in triumphant manner the Twenty-fifth Anniversary of your incumbency of the high office of Rabbi of Keneseth Israel.

Influence of Keneseth Israel's Sunday Services on the Country.

An Address at the Conclusion of a Quarter Century of Sunday Services in Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, April 28th, 1912.

How the country at first looked upon the rejuvenation of Sunday Services in Keneseth Israel.

When, a quarter of a century ago, the Rev. Dr. Joseph Krauskopf determined that the Sunday services in Temple Keneseth Israel should become a permanent feature of the congregation's religious life, the movement was no longer a novelty in the land. Sunday services had been attempted elsewhere, as they had been in Keneseth Israel, and had failed elsewhere, as here. The rejuvenation of these services in Philadelphia in 1887, therefore, was regarded in the country at large, as it was in our own city, as the bubbling effervescence of irrepressible youth that must be given time to simmer down and die out.

When it awoke to "the man behind the Services and printed Discourses."

Soon, however, observers of Jewish religious interests throughout the country awoke to the fact that there was power, energy, brain and fearless daring behind the Philadelphia movement for Sunday services. They recognized that there was force, character, determination and capacity for work in the pulpit of Temple Keneseth Israel. They were amazed at the then so-called audacity and sensationalism of the

novelty of the printed discourses and their free distribution.

Opposition from Jewish pulpits and in the Jewish press to Sunday services, to Keneseth Israel, to Doctor Krauskopf arose in many sections. Some of it was inspired by the opponents' conception of principle; some by personal animosity. The campaign of condemnation and villification was as bitter outside of Philadelphia as it was in the home city. Pulpit and preacher were accused of being enemies of Israel and traitors to Judaism. Their purpose was, the country was told, to ingratiate themselves with the Christians that they might eventually pass over to Christianity.

Opposition from Jewish Press and Pulpits.

While the tumult and the shouting continued and increased with strength and fervor, Doctor Krauskopf continued the even tenor of his way with increased strength and fervor for his cause. To all the epithets and abuse he had no reply, other than devotion to his task, self-imposed. He, too, like other Rabbis in the land, might have pursued the course of least resistance, preached his little Sabbath-day homily, taught his unwilling Religious School pupils and basked in the sweet content of required duty done.

Dr. Krauskopf pursued the even tenor of his way

Not so with Doctor Krauskopf, however. He recognized the advantages of American free speech. He analyzed the possibilities and latent power of the American Jewish pulpit. He grasped the value of the printing press, the mails and the open-minded liberalism of a vast number of American non-Jews.

His analysis of values,

More than that! With prophetic vision he laid hold on the vital fact that, both among Jews and non-Jews, there was an evident shifting of spiritual con-

and his estimate of changed conditions.

ceptions, a changing emphasis of human needs, a firmer expression of the distinctions between theology and religion, casuistry and life, dogma and man. In all of these he saw the wonderful opportunity for Jews and Judaism—on the one hand, to gather in and to hold the straying Jewish young men by means of the Sunday service; and, on the other, to dispel the thousand-and-one misconceptions regarding Judaism, held alike by Jew and non-Jew, by means of the printed discourse.

The tremendous task Dr. Krauskopf had undertaken, worth while.

Who of the laity can estimate the toil, physical and mental, that this tremendous task entailed? Who can measure the limitless labor, the singleness of purpose and devotion to duty that this enormous undertaking demanded? Who can say, looking back to-day upon a quarter century of these Sunday services and published discourses, that it was not all infinitely worth while?

Influence and effectiveness of Sunday Services demonstrated.

Behold the influence of Keneseth Israel's quarter century of Sunday services upon the country at large! In 1887 there was but one Jewish Sunday service pulpit in the United States. Keneseth Israel's demonstration of their influence and effectiveness upon Jew and non-Jew alike has, since then, increased the number to fully a dozen. In 1887 there was not a single Jewish pulpit that published its discourses. Keneseth Israel's demonstration of the influence and effectiveness of the printed utterance from Jewish pulpits upon Jew and non-Jew alike has, within the last decade, increased the number to four that print regularly, and many more that print occasionally.

There are many in this audience who recall the Christmas Day of 1887. On that day, in his discourse on *The Fast and the Feast,* Doctor Krauskopf began his quarter century war upon the orthodox Christian interpretation of the crucifixion story. Accustomed as the members of Keneseth Israel were to the radical expressions for Reform by Einhorn and Hirsch; acquainted as they had already become with the fearlessness and fire of their new leader, yet they were utterly appalled at the mention of the name Jesus in their pulpit. Tied down to tradition, they squirmed and writhed, as they sat there, at the pollution of their altar. The fear of the Ghetto still upon them, they rebelled against an open and heroic defense of the Jew against the age-old calumny. Tremblingly they asked, "What next?" And, when the discourse was printed and distributed, the country at large asked, "What next?" What next? To-day there is not a Jewish leader who does not take occasion, in pulpit and on platform, to batter down and shatter the whole Christological groundwork that has proved the source of bitter prejudice and unspeakable woe for the Jew throughout twenty centuries.

Quarter Century war on the Crucifixion libel and the result.

When Doctor Krauskopf began to preach and publish discourses dealing with social themes, industrial conditions, civic righteousness and national honor, the wails and complaints against such alleged misuse of the pulpit were long and loud. The Jewish pulpit, Keneseth Israel was reminded, was for teaching religion, Judaism, not for dabbling in everything under the sun. But to-day there is not a Rabbi true to his calling and worthy of his hire who does not, when

Use of pulpit for social justice and civic righteousness and the result.

occasion calls, thunder forth from his pulpit the Judaism of the Prophets, who demanded, above all else under the sun, social justice, civic righteousness and national honor.

A prayer of thanksgiving and and for increased usefulness.

Who can hope to give expression in words to the meaning and influence of Keneseth Israel's quarter century of Sunday services and printed discourses upon the country at large? Suffice it to say that there is not a Jewish community in the land but it has been affected by them for good. Suffice it to say that there is not an occupant of a Jewish pulpit in the land, especially among the younger men, but has received strength and inspiration from them. Blessings of this kind cannot be measured. We simply must be grateful to God for them. And, to our prayer of thanksgiving, let us add a prayer of hope that the good God may still bless us and other congregations in Israel with the continued service of our beloved leader, in undiminished strength and ever-increasing usefulness.

Close of 25th Season of Sunday Services.

Concluding Remarks at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D.D.

Philadelphia, April 28th, 1912.

One advantage, at least, have the dead, they do not hear the eulogies pronounced over their biers. They are spared the blushes which would mantle the cheeks of not a few could they hear all the true and untrue things that are said of their lives. It is a genuine charity to the helpless dead that such eulogies are growing into disfavor, and are fast discontinuing.

And it would have been a charity, if I had been spared the discomfort of being obliged to listen to four consecutive speakers dwelling in flattering terms upon what had been achieved by means of the supplementary Sunday Services which close to-day their twenty-fifth season.

Though the speakers enumerated much of achievement, and with believing hearts, I could easily take up twice the time they used were I to speak of the dreams I dreamed, when I started these services, that still are dreams, of the hopes I hoped that still are hopes. Had I been and done all the speakers were kind enough to say I was and did, there would have been less complaint to-day of decline of spirituality and of growth of materialism, a Temple many times the size of ours would have been unable to accommodate all who would have sought to worship with us, and in all that membership there would have been found few, if any, who, even on such a day as this, would have preferred to seek sport and pleasure elsewhere instead of worshipping with us here. Had I been and done all the speakers were kind enough to say I was and

did, a goodly number of people would not have had their names on the waiting list for seats of the cheaper kind in our Temple, and with few to give its enlargement thought and care; members, unstinting in their expenditures elsewhere, would not have been as parsimonious in their contributions to the Temple, half of the debt, created twenty years ago, would not have weighed us down still, the greatly needed Alumni Building would have been in full operation by now, and, instead of an annual deficit in our Sunday Lecture Publication Fund, there would have been ten times the amount of money now contributed for the dissemination among Jews and non-Jews of needed knowledge concerning Jew and Judaism, and we might have had less to complain to-day of cruel prejudice against the Jew.

In extennation, however, for what has not been achieved with the aid of twenty-five years of Sunday Services, I must say that I have labored for success with all the powers with which I have been endowed. Perhaps in a more responsive community the result might have been larger. It is the experience of all leaders in this city that Philadelphians are slow to respond, that while other communities easily take fire, and make it easy for leaders to hammer the iron while it is hot, the Philadelphia community never takes fire, one must hammer and hammer the iron till it becomes hot, and few are the men, and far between, who get as far as that.

It is no small surprise to many, even to myself, that, with so much coldness to contend with, these Sunday services have endured through twenty-five seasons, that I have had the strength to continue them uninterrupted for a quarter of a century, and to deliver, in addition to the Saturday sermons, five hundred and seventeen discourses, each on a different subject, and to find time, with all the other taxing labors and duties, to write and publish them. With the exception of Henry Ward Beecher, I know of no other minister who

accomplished so difficult a task. Talmage and Savage attempted it, and both broke down under it.

What has enabled me to accomplish so difficult a task has been, first and foremost, an unusual dower of vigorous health. Fortunate in having been born and reared in comparative poverty, and in having been inured to toil and hardship from my earliest years, I have been able to persevere, through twenty-five seasons, with but a single absence from my pulpit, on account of health—and that one absence due more to oblige members of my family than to meet requirements of physical condition. I am duly appreciative to-day to Him from whom all our blessings flow, and to my parents for this blessing, and sincerely I hope that present-day parents, recognizing the value of vigorous health, will not by a wrong use of wealth continue to unfit their children for the battles of life.

As another reason for my perseverance and my surmounting so gigantic a task may be assigned my strong conviction in the necessity of the work upon which I entered voluntarily, and for which I gave up my earlier charge, the only other charge I have had, a charge that was congenial to me, and in which I was very happy. Like other Rabbis, I might have considered my duty done by delivering weekly Saturday sermons before a number of women and children, and a corporal's guard of men. Like other Rabbis, I might have considered my duty done by denouncing the Sunday Service as being an attempt to kill the Saturday service and to prepare the Jew for entering the Christian Church. Like some even of the Sunday Service Rabbis, I might have lessened my work by discontinuing the Saturday Service.

Recognizing the needs of the masses, I had no right to consider personal ease. I knew that circumstances beyond their control, prevented almost all our men, young and old, and a considerable number of women, from attending upon divine services on Saturday. I also knew that, if they were to

continue faithful to their sacred heritage and to the moral law, they would have to attend upon more than a New Year and Atonement Day service. I also knew that the non-Israelite could as little attend upon Saturday services in the synagogue as could the Jew, and that if he was to rid himself of his misinformation respecting the Jew, and of his prejudice against him, services in the synagogue would have to be conducted at a time when he would be free to come, and to see and hear, and that the discourses would have to be put into print, and distributed among such non-Jews who would not or could not hear them delivered.

Recognizing also that the Saturday Services were dear to a considerable number of people who were free to attend on that day, I held that, it would be as wrong to deny to these their sacred rights on Saturday as it would be to deny to the others their rights and needs on Sunday.

This opportunity of conducting in this congregation both Saturday and Sunday Services was the only reason that induced me to leave my former genial position, and to accept the call you sent me through your personal representative, Mr. Arnold Kohn, the gentleman, who, notwithstanding his advanced years, is still one of the most active of Keneseth Israel.

And with an experience of twenty-five seasons of supplementary Sunday Services back of me, so convinced have I become of their usefulness that were I, for some, at the present time, inconceivable reason, obliged to exchange this congregation for another, and a pulpit were offered me in which I were to be limited to Saturday Services only, I would refuse it as firmly as I would refuse a pulpit in which I could conduct only Sunday Services. As needful as I would regard the supplementary Sunday Service for those to whom Saturday has ceased to be the Sabbath so necessary would I regard the weekly Saturday Service for those who can still keep it as

their Sabbath day, and also as the bond of union between my pulpit and those of the other Jewish congregations.

In this spirit have I labored as well as I knew how. In this spirit have I persevered twenty-five seasons long. If I have not realized all the success I had dreamed, if I have not commanded all the support I had hoped, I have at least the consciousness of having tried to merit both. As the poet says

. . . . . "The virtue lies
In the struggle, not in the prize."

And in that spirit I shall continue, laboring on, dreaming on, hoping on. Perhaps I yet shall garner harvest of some of the seed sown in the past. Perhaps that privilege is reserved for him who shall take up the work where I shall leave off. Perhaps his eyes shall behold the Temple enlarged, the Temple debt cleared, the Alumni Building erected, the weekly issue of the Sunday discourses greatly multiplied, a spirit of pride, enthusiasm, liberality, activity, among all the members of the congregation, a weekly attendance upon the divine services that will tax the capacity even of the enlarged Temple to the utmost. Perhaps the coming generation will see in Temple Keneseth Israel a fulfillment of the words of the prophet Haggai: "The glory of this latter house shall be greater than that of the former." May it be the will of God, as it is my fervent prayer. Amen!

Week of May 6th

CHESTNUT ST. OPERA HOUSE

Beginning May 13th: "Dante's Inferno" in Kinemacolor

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SOUTH BROAD ST. THEATRE

"The Governor's Lady"

THE LYRIC

"Mama's Baby Boy"

THE ADELPHI

"A Wild Goose"

THE GARRICK

Howe Illustrated Travel Talk in Motion Pictures

THE FORREST

"The Durbar" in Kinemacolor.

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXVI Sunday, November 10th, 1912 No. 1

RELIGION IS PROGRESSIVE

BY

Rabbi ISAAC LANDMAN

PHILADELPHIA

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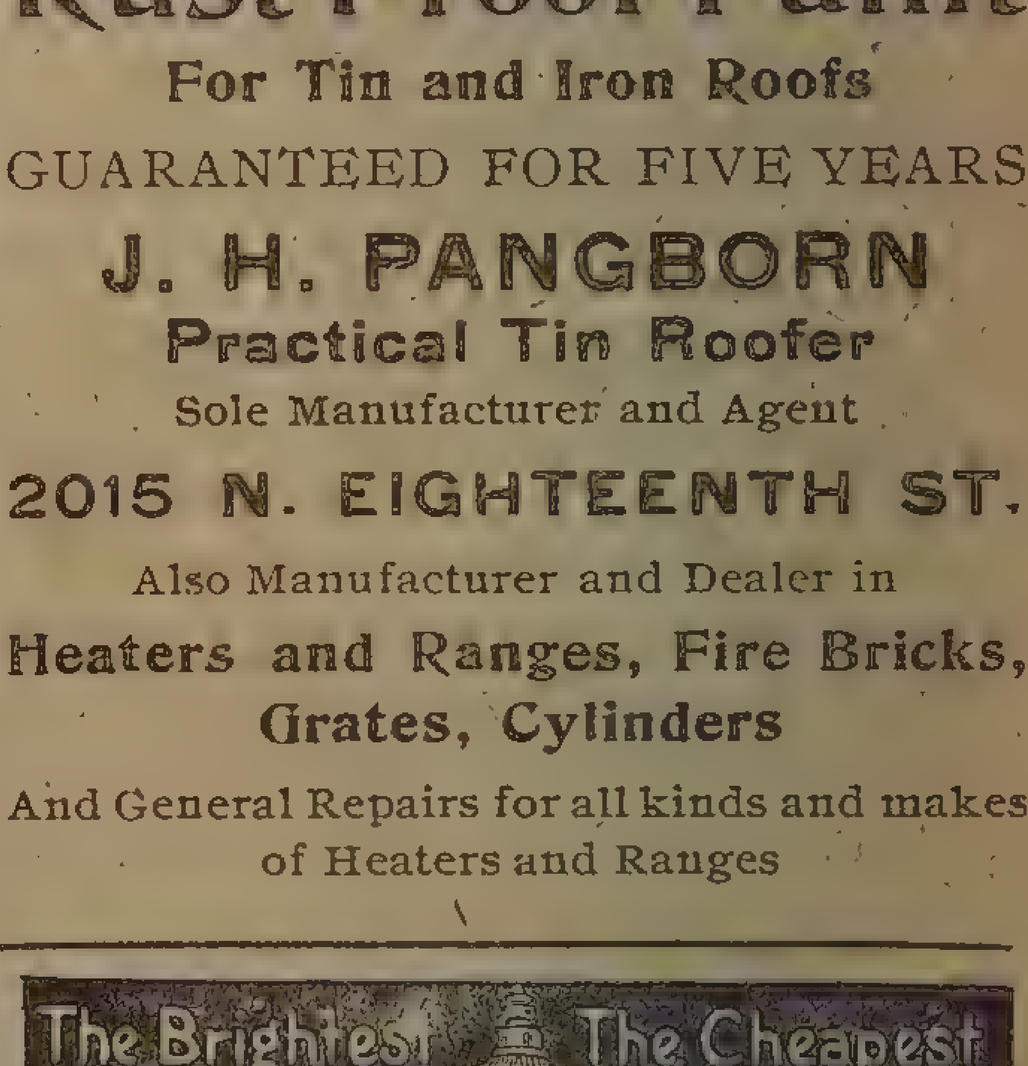
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Religion is Progressive.

A Discourse at Temple Keneseth Israel,

BY

RABBI ISAAC LANDMAN,

Philadelphia, November 3rd, 1912.

A Quarter Century of religious progress in the pulpit of Keneseth Israel.

We begin to-day the 26th season of Sunday services in Temple Keneseth Israel, under the leadership of the Rev. Dr. Joseph Krauskopf. During the past quarter of a century this pulpit has witnessed the remarkable change that has taken place in men's attitude toward religion the world over. By means of its learned and liberal utterances, it has contributed its full share of reason and research toward the new theology and the new basis on which religion now builds its edifice. By its force and power, it has assisted in ringing the knell on the old-time anti-religionists, the atheists and agnostics, and to establish the fact to which all thinking minds are now turning—that religion is progressive, forging ahead with the seven-league boots of education and science.

Its part in the passing of the old-time atheist and agnostic.

Even less than a quarter of a century ago, this liberal and progressive pulpit, and its great exponent of progress and liberalism in religion, had to armor itself and cross swords with the atheist and agnostic. To-day these terms are rarely heard in this pulpit, or in any other, for that matter, whose occupant has released himself from mediæval shackles. Our twenty-five series of printed discourses are evidence to the progress that brought about the passing of anti-

religionists. An editor could select from these series a splendid volume, indicating the steps by which religion grappled with the problems of the nineteenth century, and the reasonable, logical and scientific means by which they were solved. The slow but sure realization of thinking men that religion is not fixed and stationary, but that, like education or science, it is evolutionary and progressive, made possible religion's triumph in what, at first, seemed an unequal struggle against the strenuous attacks of the anti-religionists.

Devotion of brains to theology in the Middle Ages;

There was a time when the Church offered the only opportunity for the exploitation of brains. There were then neither science, nor politics, nor law, nor commerce as we know them to-day, in which big men could exercise their mental powers, and through which men of parts could find an outlet for their genius and capacity. Minds of philosophic bent turned to theology; minds of scientific bent turned to church architecture and decoration; minds of what, in modern times, would be termed commercial bent, turned to the business enterprise of sacred causes.

The reaction that gave rise to the anti-religionists.

The application of this power and mentality to the Church's needs and ambitions developed a system of theology and ritual that overshadowed the simple meaning of religion. The modern age rebelled against these, and a complete face-about resulted. The great minds of the eighteenth and nineteenth centuries turned from the Church to science, politics, law, commerce, and ignored theology altogether. Theology thus stood still, while every other phase of human striving and endeavor progressed. The result was opposition to the Church and bitter, drastic attacks

on its influence. Hatred of the Church, specifically, developed, and religion, in general, was blamed for all the ills of man. In this way, the nineteenth century gave us atheism and agnosticism.

Growth and position of the atheists.

Atheism was the nineteenth century's gauntlet thrown at the feet of the mediæval Church. It was a reaction that went the limit in negation as the Church had gone in affirmation. It crystalized in such typical leaders as the German, Feuerbach (Ludwig Andreas, 1804-1872), and the Frenchman, Flourens (Gustave, 1838-1871), whose challenge to the theology of the Middle Ages was the definite denial of the existence of God. Feuerbach epitomizes his teaching in the well-known statement: "It is as clear as the sun, and as evident as the day, that there is no God." Flourens goes further, and declares: "Our enemy is God," and, paraphrasing the humble suggestion of the Psalmist, he states: "Hatred of God is the beginning of Wisdom."

Weakness of atheism and its fall.

Now, the weakness of the atheistic position was in the fact that an arrogant assertion of negative belief is self-contradictory and cannot stand the light of knowledge and investigation. The atheist did not search and investigate, or prove outward evidence and inner experience; he flatly dogmatized his negation and made a creed of it. No wonder, then, that with the growth of research and investigation the atheist's position gave way and made room for the more liberal and less arrogant agnostic.

The beginning of agnosticism.

Agnosticism assumed triumphant proportions in the last half of the nineteenth century. The term "agnostic" was coined by Huxley (Thomas, 1825-1895). His studies in medicine and natural science,

and his furthering of Darwin's evolutionary theory, led him to admit honest doubt concerning things theological. What Huxley meant by his agnosticism was a confession that, with all his knowledge, he was ignorant of certain things and phenomena that were beyond him. He was not unlike the ancient Prophet who wrote:

> For my thoughts are not your thoughts,
> Neither are your ways my ways,
> Saith the Lord.
> For as the heavens are higher than the earth,
> So are my ways higher than your ways,
> And my thoughts than your thoughts.
> *Is. 55 : 8 and 9.*

Agnosticism as a creed.

This confession of ignorance was, in turn, coined into a dogma of faith by the school of Spencer (Herbert, 1820-1903). The followers of his philosophy made of agnosticism an iron-clad creed. This creed, in simple English, runs something like this: "I do not know; I know that I do not know; I know that you cannot argue or reason me into knowing." This may sound like a clipping from a humorous weekly or a comic-opera prompt book, but it is the agnostic's true position. He, like his predecessor, the atheist, is as unbearably dogmatic in his negation as the most thick-skinned orthodox believer is in his affirmation.

Present-day atheists and agnostics.

When Spencer died, however, at the very opening of the twentieth century, his religious philosophy was already *passé;* and the first decade of the new century so decimated both atheists and agnostics that religionists need hardly to reckon with them. Not that we no longer have the atheist and agnostic in our

midst, but that these are of that portion of society that is behind the religious procession; that does not hear the bands; that has not even seen the marshals; that is still waiting in the side street, unaware of the fact that the parade has long since gone up the avenue. They come, for the most part, from homes where hide-bound orthodoxy has driven out spirituality, or from among those who are pitifully passing through the religious experiences of the nineteenth century, ignorant of all the progress religion has made during the short life of the twentieth.

The part anti-religionists played in Religion.

But we must not underestimate the value of atheists like Feuerbach and Flourens, of doubters like Huxley, of agnostics like Spencer, even of iconoclasts like Ingersoll (Robert, 1833-1899), in the history of religious progress. In fact, these are witnesses to the progressiveness of religion in as clear a sense as miracles were to the undeterred believer of the Middle Ages. Their part was to shake the religionists out of the apathetic stupor into which their creeds and practices had cast them. They paved the way that broke down the mediæval theology, that led to a critical investigation of the Bible and the stripping off of its man-made halo, that gave impetus to the study of the nature of religion and the psychology of religious belief. These were the elements that first awoke the religionists to the fact that religion is not now, and never has been, fixed, stationary, complete, but that as it is to-day it was even in the past, evolutionary and progressive.

Mistakes of the anti-religionists.

Two fundamental mistakes were made by the old-time anti-religionists. The first was in the ignorant acceptance of the Bible at the value the old theology

placed upon it—that, in its entirety, it was the last word in religion. The second was in the arrogant assumption that science and invention were conquering and controlling the facts and phenomena of nature.

How the Bible became a new revelation in progressive religion,

Upon the discovery that certain Bible records and certain social and ethical teachings, generally accepted as the revealed truth, did not square with scientific proofs and present-day social and ethical standards, anti-religionists ridiculed the ancient book and anathematized it out of the Court of Reason and Belief. The bitter and venomous attacks, however, with which it was thought to wipe out the Bible and its influence, stirred the faithful to turn the searchlight of investigation upon the Bible itself. The Orient had been giving up records of the peoples contemporary with Israel—and these substantiated Bible narrative! Historic facts and spiritual experiences of the Bible were set in their historic perspective—and the Bible revealed itself as a great chronicle of ancient history and a remarkable storehouse of the religious experiences of antiquity! Furthermore, these religious experiences were proved to be progressive, forming a religious history that runs the gamut, from the crudest expressions of human God-consciousness to the highest ideals yet conceived by man.

and re-established its ideals as the goal of modern human striving.

It was certainly a step forward in religious progress when the Bible substituted animal sacrifices for the atrocious Moloch worship. A few centuries later we find the great Prophets condemning sacrifice altogether, and pleading for justice and righteousness as the most acceptable offerings that God desires. We find in the Bible the complete development of the

God-idea, from nature-worship to the conception of the Unity of God, and from the vengeful divinity to the loving Father of all. With this knowledge established, convinced that humanity is still motived by the same old ideals and aspirations of the same old Bible, and that we are progressing out of mediævalism toward a realization of these ideals, the anti-religionists lost the basis for their attacks and the religionists have established for their position the sanest and safest grounds they have yet had to stand on.

How the accomplishments of science and invention were overated,

The mistake about the relationship between science and religion also resulted from an illusion that is but now being dissipated. Assuming that science and invention were conquering and controlling nature, the anti-religionists became arrogant and blatant in their claims against religion and attacks upon it. During the past decade, however, the spotlight of science ceased to blind its devotees. They have learned that science has neither proved nor disproved a single spiritual experience, neither changed nor controlled a single fact of nature; that invention has not conquered any single item of natural phenomena, but that invention is merely a sensible accommodation of men to natural laws, and that, when man fails in this accommodating process, both genius and invention fail, too.

and genius, like the savage, still bows its head in worship.

Genius discovers wireless telegraphy. We send electric waves across thousands of miles of ocean expanse to communicate with ships plowing their watery way; but if, at the other end of the wireless instrument, a human being has not accommodated himself with his hours of labor and rest at the receiver's desk, the sending of the electric waves is in vain. We build a monster ship, which the science and

craft of man declares to be unsinkable; but if the pilot does not accommodate himself to an iceberg floating in its path, the human masterpiece of science and invention sinks into the hollow of God's hand. We conceive of a craft that apparently conquers the air; but if the human mind and hand does not accommodate itself to the slightest air currents, both machine and inventor fall to their destruction. All the genius of man has made no impress upon nature, its laws and phenomena. They are the same to-day as they were when the first savage beheld the sun, that it was marvelous and good, and fell down to worship it.

Critics and scientists are the true religionists.

The true critic of the Bible, therefore, is a truer, firmer religionist than men ever were before The true scientist, therefore, is a truer, firmer religionist than scientists ever were before. Let us be clear on this: criticism and science do not deny religion, they prove it; criticism and science do not destroy religion, they only destroy our erroneous conceptions of religion. The destruction of what is erroneous in religion is the greatest achievement in its modern-day progress.

What progress in religion has accomplished thus far.

And what has the modern-day progress in religion accomplished for us thus far? This: That we have freed ourselves from the shackles of mediæval theology and are going forward to the humanitarian ideals of the Bible; that Religion's striving is less for legalism and ceremonial and more for knowledge and intelligence; less for creed and dogma and more for justice and righteousness; less for fear and dread of God and more for service and love of man.

Week of Nov. 11th

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CHESTNUT ST. THEATRE

"The Eternal City"

SOUTH BROAD ST. THEATRE

Robert Loraine in "Man and Superman"

THE LYRIC

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THE ADELPHI

"Bunty Pulls The Strings"

THE GARRICK

"The Woman"

THE FORREST

"The Pink Lady"

WALNUT ST. THEATRE

"The Man Higher Up"

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Our Pulpit

Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXVI Sunday, November 17th, 1912 No. 2

THE COMING RELIGION

BY

Rabbi HENRY BERKOWITZ, D. D.

PHILADELPHIA

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The Coming Religion.

DISCOURSE DELIVERED AT TEMPLE KENESETH ISRAEL,

BY

RABBI HENRY BERKOWITZ, D. D.

Philadelphia, November 10th, 1912.

Mr. Zangwill's Play.

Some months ago Mr. Zangwill published a new play entitled "The Next Religion." We were very much startled when the report went abroad that its production on the English stage had been forbidden by the authorities. It appears that the hero of the play is a young clergyman who, swayed by the modern spirit, feels called upon to abandon his old faith and throws himself with enthusiasm into the founding of a new religion. He would abandon all dogmas, symbols and ceremonies. He would have a church freed from the errors and absurdities of the past. A wealthy admirer endows the new movement. Strange to say, the young clergyman, as he works out his plans, finds himself necessitated to formulate new dogmas, invent new symbols, and soon has builded a church with a new litany, a new pomp and ceremony outrivaling those he had discarded.

It is evident that the Lord Chamberlain, who serves as dramatic censor, was so zealous for the Established Church that he would permit no such reflections and criticism, and so forbade the play. His lordship will be unable, however, to forbid the progress of that truth which the play emphasizes, viz.: That it is the height of grotesque

vanity for each creed to claim that it has said the last word on religion, and, furthermore, that it belies the very spirit of religion for any denomination to seek to force its view on those who fail to conform. "Judaism is the one religion with a great history behind it," says Dr. Israel Abrahams in his book on the subject, "that does not claim the religious doctrines of some particular moment in its history to be the last word on religion." Herein Judaism is still the teacher.

Experimenting With a New Religion.

Therefore, another incident, which transpired in Great Britain still more recently, has not merely startled, it has bewildered us. I refer to the fact that the man at the head of the Ethical Society in London—that movement which is one of the most conspicuous attempts of our times to found a new religion—recently declared the Jew to be "a menace to western civilization!" When taken to task, Dr. Stanton Coit said that he is looking forward five hundred years, when each nation shall become "a spiritual unity." Those who fail to conform will then be a menace to the national well-being. Doctor Coit, it has been well remarked, is not looking forward five hundred years, but is looking backward several thousand years. If he has proclaimed the standpoint of his society authoritatively, then he has surely sounded its death knell. Without fear of denial, we may venture to assert that the coming religion will not force men into an artificial unity. The world will never go back to the philosophy of an Antiochus Epiphanes, a Torquemada or a Pobiedonostseff.

Federating the Faiths.

The coming religion already announces itself through the toleration and justice which is beginning to mark the

attitude of the creeds toward each other. The religious wars which disgraced the history of mankind have yielded to a bloodless rivalry of the faiths. The next religion will melt that rivalry into a fraternity. It will be not an amalgamation, but a federation, of the faiths. The enmity must yield to the comity of the creeds. Instead of striving by fair means, or foul, to dominate the others, each religion must develop itself, that it may make its best contribution to strengthen the cause of religion in general. The Jew must be loyal to his heritage; the Christian to the ideals of his faith, and all religions must give of their best strength to combat the common foes of irreverence, irreligion and vice.

Synthesis of Truths.

The coming religion will not alone cease persecuting error or independence of thought, but it will honor all truth-seekers and gladly welcome all truth, "whether shining from the annals of ancient revelations or discovered by the seers of our own times." The truth of science is as sacred as the truth of prophecy. Reason and faith will find a higher synthesis in the coming religion than heretofore. The God of law revealed by science in the matchless order of the universe and in the unfoldment of human life, and the God of love revealed by religion in the intuitions of the human soul, are not antagonistic. They are but two concepts of the same Supreme Being, and will be recognized as blending in one divine source.

Prayer Fundamental.

This truth, above all others, is taught by Zangwill's noteworthy play, "The Next Religion." The leader of the new movement, carried along in the ecstacies of success, has builded a glorious cathedral, in which are embodied

the highest achievements of architecture, art and æsthetics. Music, in mighty waves of melody, reverberates within the sanctuary. Everything that will appeal to the eye, the ear, the imagination and reason are here, but the most vital factor is missing—that which appeals to the heart. Without it, all this beauty is but a gilded shell enclosing emptiness; a gorgeous robe adorning a lifeless body. This fact is painfully revealed in the midst of all the pomp and ceremony of the dedication of that new temple. A woeful tragedy occurs. The only child of the leader is stricken in death. The mother in the agony of her grief cries aloud in prayer and reveals to her husband, the father of her child, the fatal error in his new religion. Whatever the changes that have come over the world, the human heart has remained the same. The individual human soul cannot be fed on the dry husks of the physicist and the chemist. It clamors and pants for the living God.

"Prayer is the heart's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast."

"Prayer," says the Zohar, "is the glowing coal that kindles into one flame the earthly and the heavenly." This blending of the two worlds, the union of rationalism and mysticism, will be the outstanding force of the coming religion. Worship will be restored to an age that is dumb and prayerless, because the people doubt and even the priests stammer at prayer. Men will throw off their false shame, and, true to their better nature, give voice to their inmost selves in prayer. They will rise through worship to the highest ranges of ethical culture. The hunger of the soul will be satisfied only by communion with the

Divine. Out of worship will come the unfailing inspirations for life, for duty, for principle, for service and for sacrifice.

Sociology Before Theology.

The coming religion will concern itself thus with the right attitude of man to God, to insure the right attitude of man to man. Oh! how much remains for the coming religion to do in a world full of injustice, cruelty, misery and want! We pride ourselves on the achievements of our civilization. We boast of the marvels of invention, of our Titanic ships and our fifty-two-storied Towers of Babel. All the while we ignore the terrible price we pay for the luxuriousness of our modern mode of living. The wheels of industry go round and round, demanding year by year the toll of thousands of lives: so many accidents in the factories, so many in the mills, so many in the mines and on the railroads. We close our eyes to the starvation, the disease, the miseries of our slums and their sweat shops. We are daily witnesses of the wreckage of womanhood and the curse of child labor. We shut out the cries of the weak, the helpless and oppressed, ground down by the tyranny of power. We grow callous to the waste and desolation of lockouts and strikes. But behind all the unrest and commotion of our day lies a mighty and resistless spiritual power. There is coming among men, to rectify these wrongs, the force of a new religion. It is already heralded in the changes everywhere taking place, and manifested in the removal of the emphasis from theology to sociology. Discussions about the great unknown God, and the hereafter, yield to activities centering about known conditions, now and here. The chief concern of the coming religion will be the development of character, the ennoblement of life, the equitable adjustment of human relationships, the

conquest of disease, poverty and vice. It will have us prepare for the life hereafter by making this life more heavenly.

A Realizable Millennium.

To carry out this purpose it will be necessary to take up seriously the program of endeavors clearly set forth by the ancient Hebrew prophets—the world's highest and clearest proclamation of the platform of religion. When prophecy died down, its last message on the lips of the great unknown whom we call Malachai, the messenger, summarized all their pronouncements in the promise: "I send unto you Elijah the Prophet before the coming of the day of the Lord, the great and exalted. He will turn the hearts of the children unto the fathers and the hearts of the fathers unto the children." In other words, domestic concord is the primary condition of the world's improvement. The home life must be regenerated first. Then the home spirit must be carried into the social relations. Prejudice must be eradicated. A genuine spirit of fellowship and fraternity must rule in the factory, the shop and the office. Industrial peace is essential to international peace. Swords will be beaten into plowshares, spears into pruning hooks. The implements of war will be changed into the instruments of peace. The millennium will come. But it will not come to-morrow, nor the next year, but it will come just as soon as men cease to laugh the millennial idea to scorn as a foolish and sentimental dream. War will cease when the dupes in military and naval uniform come to realize that the strength of nations is tested not by their valor on the battlefield, but by their credit on the bourse. Bankruptcy spells defeat. Poverty will end when men shall so decide, for poverty is not God-made in a world overflowing with the bounteousness of a gracious Provi-

dence, but man-made through greed and monopoly. Justice will be established when men shall will it, for every form of injustice is but a wilful maladjustment wherein the law falls short of common-sense equity.

All religions proclaim these as their aims, but do religionists sincerely believe in them? Do they act upon them? Here in the United States there are 35,000,000 people enrolled under the standards of religion. The latest census shows that they own 125,000 edifices, representing an investment of more than a billion dollars. What could not be done if this great army were really active in combating wrong, and all this great equipment and all these resources were utilized every day, instead of standing all week as so many mausoleums enshrining the silence of death.

The coming religion already proclaims its advent in the visible activities which are forcing the doors of the churches and synagogues open for useful service every day in the week. This indicates a notable change of viewpoint. The religions are coming to realize that to bring on the millennium they must cease fighting each other and must unite against their common foes. It is not essential to the millennium that all men should be one in forms of faith, but one in spirit.

No Final Form of Religion Possible.

There never will be one final form of religion. Why? Because men are different intellectually, and will always differ in their apprehension of truth. Their finite minds will never be able to fathom the infinite. Therefore, there will always be differences in the formulation of religious doctrines. This the young clergyman in Zangwill's play discovered. Men will always differ in their tastes and

feelings; therefore, the modes of expressing their religious needs and sentiments will differ and consequently will create different forms, ceremonies and rituals—which are the language of religion. The past can never be unmade. Its effects live on in the various historic groups and organizations of men—racial, social, national and religious.

Unity, Not Uniformity.

They have yielded the most precious heritage we possess; i. e., Individuality. It is the masterful spirit and genius of the soul of the individual man, or race, or religion which has moved the world. The coming religion will demand and conserve this highest freedom to secure thus the best from each for the good of all. The blending of these gifts will constitute The Coming Religion.

While out on the broad Atlantic I was uplifted by one of the most thrilling sights it was ever my privilege to behold. A rainbow reached from the one boundary of the horizon to the other, like a bridge across the watery waste, binding earth and heaven. Never had I seen so brilliant a coloring to the arch. Each tint in that glorious band of seven hues stood out with the utmost distinctness, while all blended in perfect accord to make nature's supreme creation of prismatic splendor. That bow of promise seemed to me like a revelation of the coming religion. Each of the faiths will shine forth in the distinctiveness of its highest individuality, without rivalry, not seeking to blur or destroy the others, but blending with all in the harmony of perfect co-operation to contribute of their very best to the service of mankind in the conquest of evil and for the triumph of right.

Week of Nov. 18th

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Eddie Foy in "Over The River"

CHESTNUT ST. THEATRE

"The Avalanche"

SOUTH BROAD ST. THEATRE

Robert Loraine in "Man and Superman"

THE LYRIC

Sothern and Marlowe in Shakespearean Repertoire

THE ADELPHI

"Bunty Pulls The Strings"

THE GARRICK

Trentini in "The Firefly"

THE FORREST

"The Pink Lady"

WALNUT ST. THEATRE

"The Man Higher Up"

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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXVI Sunday, November 24th, 1912 No. 3

"THE HIGHER EUGENICS"

BY

REV. DR. WILLIAM ROSENAU,

Rabbi Congreg. Oheb Shalom, Baltimore, Md.

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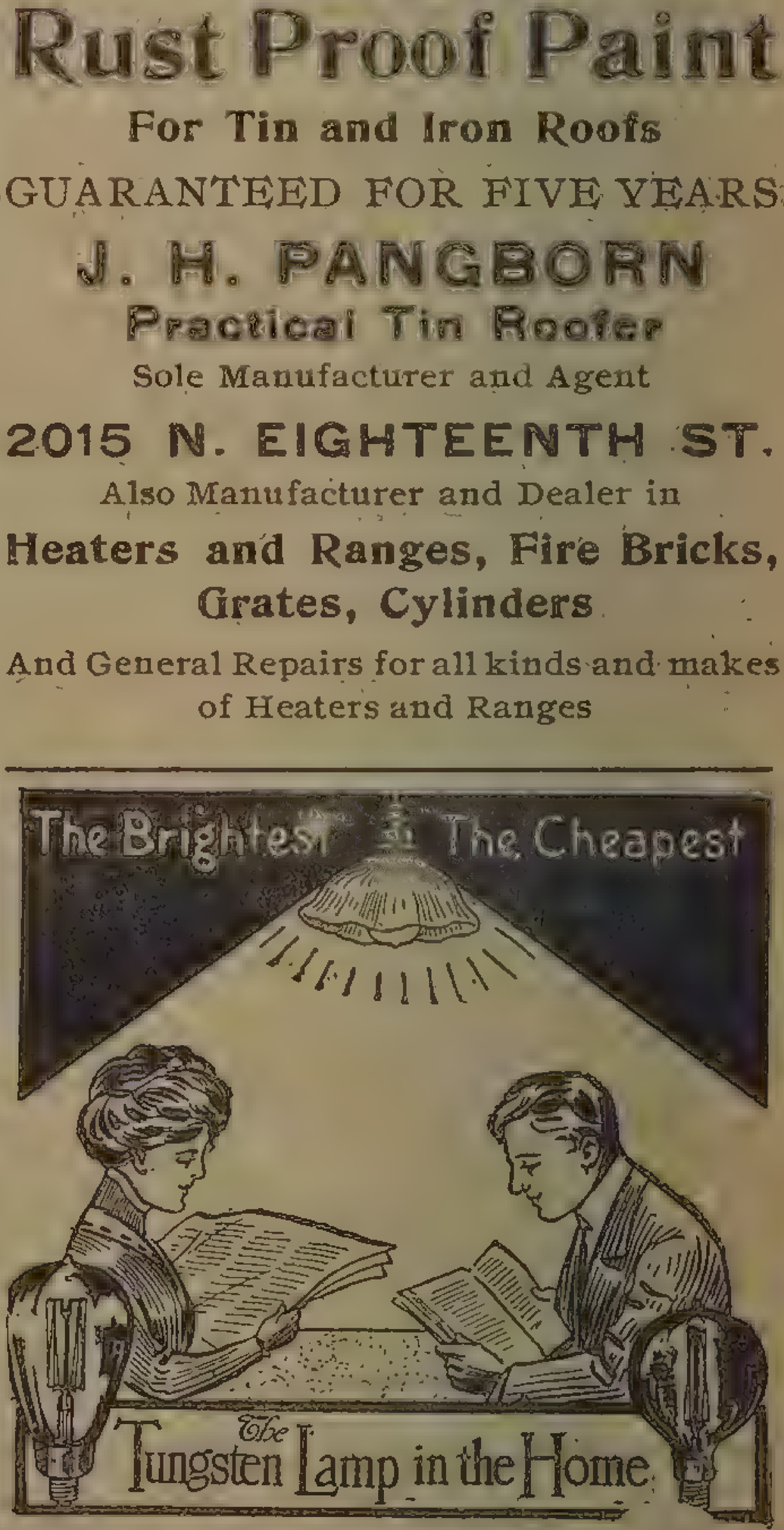
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"The Higher Eugenics."

ABSTRACT OF A DISCOURSE DELIVERED BEFORE CONGREGATION KENESETH ISRAEL,

Philadelphia, Pa., November 17th, 1912,

BY

REV. DR. WILLIAM ROSENAU,
Rabbi Congregation Oheb Shalom, Baltimore, Md.

A science of which we hear much to-day is Eugenics. Although launched, developed and advocated only recently it does not suffer for want of a public hearing. Already it is gaining wide-spread recognition. Some of our most representative men in all walks of life are interested in its cause. Its tenets are preached in various social circles. Its principles are expounded in numerous books and pamphlets. Its aim is furthered by many social hygiene associations and anti-vice leagues. In fact, the success attending its propaganda has been so rapid, that an international congress of people interested in Eugenics was made possible in London last summer.

For the benefit of those to whom the meaning of the term "Eugenics" may not be altogether clear, let it be stated that Eugenics is the science telling how man may be well born, aiming at the health of the individual and the race, and making for the happiness of the present and future generations.

With this definition of Eugenics well in mind, differentiate between the Eugenics which is at present receiving considerable attention and the Eugenics which has suffered gross neglect thus far. The former concerns itself primarily with man's physical organism; the latter with man's spiritual constitution. The former calls for biological investigation; the latter for psychological research.

A moment's reflection shall justify this differentiation. It will cause you to discover the indisputable and fundamental importance of the Eugenics insuring man's spiritual welfare. It will prompt you to designate such Eugenics, the "Higher Eugenics."

The necessity of the Higher Eugenics has often been impressed upon me, but at no time with greater emphasis than during the past week. I attended some of the meetings of the American Prison Association, held in Baltimore, which demonstrated in many ways that offenders become such because denied proper rearing. I also witnessed a drama entitled "Kindling," which pleaded for the child to be well born morally as well as physically.

However, do we require the help of play, conference or other agency to generate within us an appreciation of the Higher Eugenics? Is not the fact of man's nature sufficiently convincing? Man is more than a mere animal organism. An inviolable law underlies our many-sided being. It enjoins uniform growth. It insists not only on physical, but also on mental, moral and religious, hygiene. Divineness is our dignity. We are created "but little lower than the angels." We are steadily to emerge from barbaric and brutal conditions. With us the path of life must lie upward. The development of a perfect humanity is our duty and our destiny; therefore, nothing should be permitted to defeat this end.

As we realize that man is a composite spiritual being, we should attempt to study the factors which determine his spiritual excellence or deficiency. They are two. Science calls them Heredity and Environment, respectively. Not to reckon with them in the reproduction of human types is an utter impossibility.

Although heredity and environment are constantly proclaimed the all-powerful determinatives of every phase of

human life, their influence is not as thoroughly understood as it should be, and, if understood, is not clearly remembered.

Heredity admonishes persons to fit themselves no less spiritually than physically for parenthood. As parent, so child. The spiritually healthy father and mother are blessed with spiritually healthy offsprings; while the spiritually diseased father and mother are burdened—not to say cursed—with spiritually diseased progeny.

The lack of spiritual fitness for parenthood among men and women is nothing short of astounding. Many enter the marriage state totally unprepared for the responsibilities of matrimony. They do not consider that wedlock is more than animal mating. They are not aware that it should be a union of souls spiritually pure, healthy and sound. The unfit child usually proclaims the unfit parent. The law in Israel, forbidding the marriage of its people with heathens, undoubtedly, had its origin in this conception of marriage.

The fact of environment counsels people to create and maintain a healthy spiritual atmosphere. There are bacilli which annihilate the spirit as there are those which annihilate the body. The old proverbs: "Do not associate with the wicked," and "Keep far from an evil neighbor" are here to the point.

What is the cause that the wholesome teachings of the Higher Eugenics, almost self-evident, are so often violated? The cause is none other than that many a man exists only for himself and for to-day, and does not think of the influence of his own life on his fellows and his posterity. Indifference to the mandates of the Higher Eugenics is unquestionably the greatest social peril. It is worse even than indifference to the Eugenics aiming at physical health. For physical health is inconceivable without spiritual soundness.

The spiritually unfit is like the physically unfit—aye

more than the physically unfit—a threefold menace. He is a menace to himself, to his associates and to his posterity.

Apart from his defeat of life's higher purpose the spiritually unfit is responsible for his personal suffering from serious spiritual complications. He becomes afflicted with intemperance, extravagance, injustice, dishonesty, cruelty, unchastity, licentiousness, and what not. The pangs of grief, despondency and despair add torture to his sorry plight.

The spiritually unfit is a menace to his associates because they are poisoned by his philosophy, and, in turn, carry the poison to unwary thousands. The weaklings among mankind are innumerable. They possess no self-control. They exhibit no power of resistance. They readily yield to temptation.

The spiritually unfit is a menace to his posterity, because spiritual infirmities are easily transmitted. "The sins of the fathers are visited upon the children to the third and fourth generation," even though their virtues show themselves in the thousandth. "The evil that men do lives after them. The good is oft interred with their bones." The principle of "the survival of the fittest" obtaining in the physical life applies also in the spiritual.

Note how quickly the strength of an individual is dissipated! The assets received from former generations are rapidly squandered. It is harder to regain health than to destroy it. It is more difficult to progress than to retrogade. It is more laborious to be lifted to the heights than to fall to the depths. No one has a right to abuse his health. He must preserve it for his own happiness. No one has the privilege to injure others. He must safeguard the social organism. No one has the prerogative to taint succeeding generations. He must protect the race.

It can be stated without fear of dispute that all social depravity is traceable to the lack of the understanding and application of the Higher Eugenics. Were the Higher

Eugenics more extensively appreciated and applied, there should be no need for the maintenance of numerous clinics, hospitals, sanitaria, courts, reformatories and prisons at the outlay of millions of dollars. Ours is the duty to husband our spiritual assets. What a family, tribe, nation or race has amassed culturally should be used as capital for succeeding generations. And prophylactic measures must be employed whensoever spiritual decline and degeneration threaten.

Conceding that the principles of the Higher Eugenics are lamentably ignored, what needs to be done before it is too late? A veritable Renaissance of spiritual Eugenics must be instituted. To this Renaissance the churches should give the initiative. Spiritual Eugenics is, by far, better than denominational doctrine. It is more essential than theory to win the bliss of the world to come. It is the most effective scheme of salvation. It is the most practical ethics. It is the highest religion.

But such Renaissance, though inspired by the church, is impossible without the concerted action of preacher, writer, teacher and physician. Together they need to engage in a holy crusade.

Their crusade should first and foremost be bent upon the establishment of personal spiritual health. It should work for clear vision, for proper discretion, for earnest responsibility. It should frown down wrong and not connive at it. It should eradicate injustice and not cultivate it. It should censure artificiality and not encourage it. It should condemn debauchery and not make light of it. It should persecute licentiousness and not befriend it. It should abolish the double standard of morals not support it. It should hold up to scorn Godlessness and not defend it.

The crusade to be undertaken should attempt to weed out the agencies spreading spiritual disease. It should attack the fortresses of vice. It should raze to the ground the strong-

holds of sin. It should protect against abuse institutions calculated to unfold, broaden, uplift and ennoble man. It should make the press, literature, the home, the school, the shop, the court, the office, the theater and every other agency, called into existence by society for the general good, genuine moral influences. But in order that the crusade to be instituted may be truly effective, it should be remembered that every one, in a position of authority, must by exchange of confidence with the child, win the child for the maintenance of spiritual health and warn it against the various forms of spiritual decay. "The child is father of the man." How very valuable the compensation of such crusade would prove to be! The compensation would be an economic, a social and a cultural one. The individual, the community, the nation—aye, all humanity would be thereby benefitted.

If there is any people who by virtue of Eugenics has a rich asset it is Israel. I would have you consider this fact carefully, so that the Jew of the future may be as well born as was the Jew of the past and as is the Jew of to-day. Moreover it should not be forgotten that the appreciation of Eugenics on the part of the Jew is calculated to benefit the cause of Eugenics at large. Study the Jew in the light of his heritage! All that he is and owns is the result of spiritual aspiration extending over many centuries. He has ever stood for the highest in human life and the godliest in human dignity. Since time immemorial he has cherished the truest faith, the most genuine ideals, the loftiest mission, the most inspiring literature, the firmest family cohesion, the most exemplary honesty, the noblest sobriety and the purest chastity. This spiritual wealth was by him transmitted undiminished and unimpaired from father to son. Because of it we could with pride boast for a long time that we were not burdened with inebriates, libertines, wife-deserters, thieves, murderers and convicts. Alas! this boast is no longer tenable!

Think of how Israel has degenerated! Our heritage is being squandered. Our birthright is bartered. Our name is destroyed. No longer can it be proclaimed that the Jew's hands are free from sin. No longer can it be announced that the Jew's heart is free from vice. No longer can it be stated that the Jew is not found behind prison walls. No longer can it be asserted that the Jew does not dwell in the haunts of crime. Many a one among us has allowed himself to become poisoned by the materialism of the age. Many a one has exchanged the worship of wealth for the worship of God, and the worship of might for the worship of right. Who should have dreamed that the time would come that Jews would fall a prey to a criminal life which resulted in the Rosenthal murder?

Oh, that the Jews of to-day might devote themselves to the Higher Eugenics, to which the life of their fathers bears witness! There is no reason why that Higher Eugenics should not be translated by us into conduct and life. It would be lamentable if the Jew of the future were not to have his children as well born spiritually as our fathers' children were. It might mean the elimination of an important factor from the cultural equation of mankind. Such elimination even Professor Sombart, author of the much-discussed book, "The Jew in Economic Life," would heartily regret; for Professor Sombart says in his new work, entitled "The Future of the Jews," that great indeed would be the loss which humanity would sustain were Jews to be assimilated and were they not to perist in their specific heritage.

Let the Jew, therefore, save himself and future generations. He is not beyond hope. All that he requires for success in this effort is a new heart and a new spirit; a new heart and a new spirit all down the line, from the highest to the lowest, from the richest to the poorest, from the employer to the employe; a new heart fired with morals and a new spirit

aglow with religion. Whensover and wheresoever such heart and such spirit are to be developed, let Jewish achievement be contemplated, Jewish service pointed out, Jewish excellence indicated, Jewish holiness extolled, Jewish example emulated, Jewish pride stimulated. Then and there let the Jews be Judaized. The law of God which Israel received in gray antiquity and cherished through countless centuries is even now "not a vain thing for you. It is your life and through this thing ye shall prolong your days." (Deut. 32:47.)

To insure for itself the blessings of the Higher Eugenics what then is the duty of all Jewry? To be in life as it is in name, "a kingdom of priests and a holy nation." And in order to insure the blessings of the Higher Eugenics for all humanity, what is the duty of the Jew, together with the non-Jew, created as both of them are in the image of God and dowered with divine possibilities? It is expressed by the author of the Book of Ecclesiastes, when he says: "Let us hear the conclusion of the whole matter. Fear God and keep His commandments; for this is the whole duty of man." (Eccl. 12:13.)

Week of Nov. 25th

CHESTNUT ST. OPERA HOUSE

Eddie Foy in "Over The River"

CHESTNUT ST. THEATRE

"The Great Divide"

SOUTH BROAD ST. THEATRE

John Drew in "The Perplexed Husband"

THE LYRIC

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THE GARRICK

Trentini in "The Firefly"

THE FORREST

"The Pink Lady"

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VOL. XXVI Sunday, December 1st, 1912 No. 4

ROGER WILLIAMS: THE PROPHET OF SOUL-LIBERTY

BY

RABBI ABRAM SIMON, Ph.D.

Rabbi Washington Hebrew Congregation, Washington, D. C.

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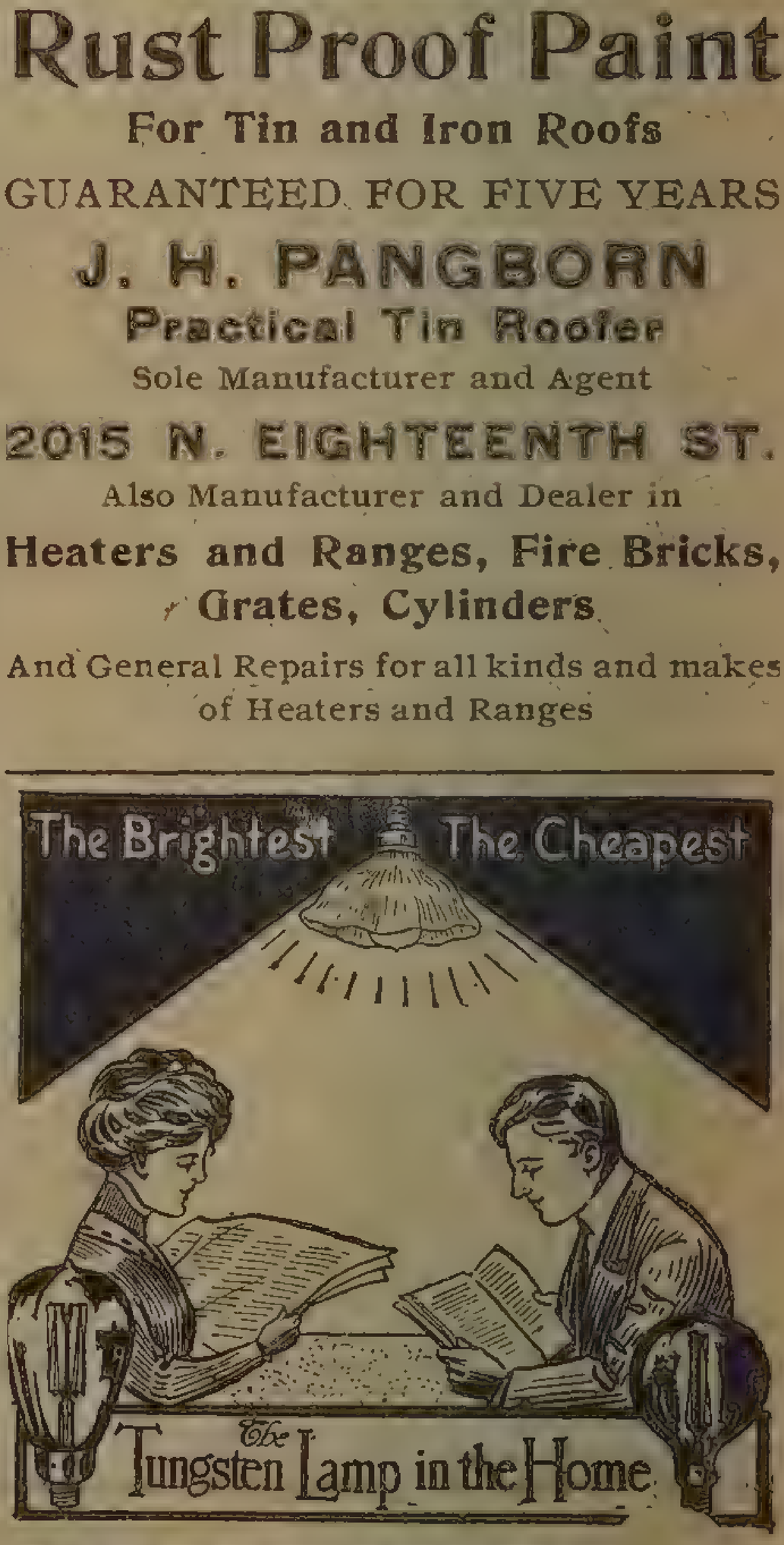
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Roger Williams: Prophet of Soul-Liberty

A Discourse at Temple Keneseth Israel,

Philadelphia, Pa., November 24th, 1912,

BY

Rabbi Abram Simon, Ph. D.

Rabbi Washington Hebrew Congregation, Washington, D. C.

The Thanksgiving Proclamation of the President of the United States carries with it all the moral force of a command. A nation of ninety millions of free citizens is called upon to give thanks to Almighty God for the matchless blessings of prosperity, progress and unity. As the heart turns gratefully upward to Jehovah, the Source of all bounties, so bends the mind backward at this season of the year to recall the long line of men and women who in the past three hundred years have contributed their loyalty, labor, sacrifice and genius to the preservation and enhancement of the unique blessings which we in America enjoy. Pioneers have cleared the forest and placated the Indian. Revolutionary fathers have laid the keel of the Ship of State. Heroes on land and sea have steered it bravely and successfully into the port of security. The strong arm of Labor has coaxed the stubborn soil into golden liberality, and, uniting with capital and talent, has carved out the precious ore, tunneled the barrier-mountains, and linked East and West, North and South in bonds of unbreakable steel and amity. Thinkers and writers, teachers and preachers, jurists and philanthropists, and the countless men and women in modest homes, glowing with piety and honor, patriotism and virtue, have all united their efforts to preserve and deserve the numberless material and spiritual blessings which are ours under His providential guidance.

Our Thanksgiving Day harks back in time and in inspiration to a lordly band of heroic men and women who, landing upon the rocky shores of New England after a stormy ocean voyage, poured forth their exultant souls in psalms of fervent praise and gratitude. Out of the goodly group of sturdy colonists who set firmly the foundation upon which our Republic rests I choose this morning for special study one whose fame is growing brighter as the mists of prejudice are clearing away, as the foibles of men become less censurable and prominent in the larger perspective of the centuries, as the old quarrels of sects and the stupid clashes of creeds become less fashionable and less patriotic, as the ideal of equal liberty for all comes to its own as the constructive and dynamic force in our American Constitution and people. I ask you to follow me as I present the incarnation of the greatest principle of all—religious freedom, in Roger Williams, pioneer, preacher of soul-liberty, founder of the first free State!

The Pioneer.

(1) The pioneer as hero is missing from Thomas Carlyle's illuminating studies of hero and hero-worship. Yet the pioneer embodies the frontiersman-spirit of daring, virility, faith and determination. Though born in England, the pioneer grew to sturdy manhood on the New England shores. The Protestant Reformation revolved around the right of private judgment and the individual's right of search for authority in his Scriptures. This movement made the sixteenth century gloriously affirmative. In England, Luther's voice found a second and a freer tongue. No sooner was the Reformation born than numerous sects saw the light of day from diverging angles. Feeble voices, isolated and indistinct, crying out in the wilderness against the abuses in Church and State, grew gradually clearer and bolder, gathering strength

and determination as tyranny became more and more unbearable. The murmurs became louder and angrier, tumultuous and revolutionary, precipitating the mighty storm which broke full and furious upon the tottering throne of Charles I. Robert Brown and Robert Harrison, John Copping, Elias Thacker, John Greenwood and Henry Barrows, the first spokesmen of independency, were the first of hunted martrys. The first installment of these hardy Separatists found refuge in America. Within a few years Archbishop Laud relit the fires of persecution only to give birth to Puritanism. Thus hither came Pilgrim and Puritan, each incarnating the passion for self-assertion. These pioneers in Salem under Endicott, in Boston under Winthrop, were strong and healthy souls, full of faith and piety, and titanic with the terrible ruggedness of moral integrity and austerity. Soon the forest yielded to the ax; the ground welcomed the spade; the prowling beast moved Westward. Here sprang up a school, and there a church lifted its modest but grateful spire, and thus a community of God-fearing, man-serving, liberty-loving pioneers laid the foundation upon which a mighty Nation has reared its magnificent structure.

When the Pilgrims reached Plymouth, Roger Williams was a promising and a self-assertive youth of 17. Passing his boyhood amid the soul-stirring and soul-testing events which drove Pilgrim and Puritan away, his heart was all aflame. In him burnt the holy fire of righteous indignation. In his heart he heard the voice of independence, whose note had not yet grown to fullness and persuasion. Beginning life as a reporter of speeches, studying later at Clarke's House School, graduating at Cambridge, the hot-bed of independency, he became a minister. Scarcely entered upon his life's task, his answer to the call of freedom won the displeasure of his parents. There was taking shape in his heart the development of a great idea which was to haunt him, grip him and compel his undying loyalty

to the end of his career. The tyranny of the Crown and of the Church laid a burden upon him. Taking his wife along, he answered the beckoning call of freedom, and sailed into the Boston harbor on the good ship "Lyon," on the 9th of February, 1630. He, too, was a pioneer, and all the physical hardships and dangers were endured by him in filial trust and devoted service.

The Prophet.

(2) The pioneer was destined to become the prophet. Pilgrim and Puritan gave the 28-year-old minister a royal welcome, but Roger Williams was not at home with them. Having fled from persecution, the pioneers in turn became persecutors. True it is, they came not hither to found a home for the persecuted of all faiths. Such an idea was foreign to them. Loyal to Crown and Church, they fenced themselves behind the same hedges which confined their liberties in the old home. The Pilgrim and Puritan would grant freedom to all who agreed. They had no privileges and no peace for those who differed. Toleration was an unknown ideal. To tolerate a difference was to encourage a heresy.

Can you not see what a firebrand Roger Williams would be in such a community? Can you not see how the large soul of Williams would cry out against the narrowness and intolerance of the little community? Not many years passed before the clash came. Openly rebuking the Boston colonists for their devotion to the Church of England, he struck the first blow. Dividing the Ten Commandments into those which were purely religious and of a private concern and those which were public and secular, he insisted that the first four belonged to the domain of religion and were purely personal. What right had the civil power to enter the realm of the heart? What right had the State to exact an oath? Was not an oath a

contract with God? Was it not an affair of the individual conscience? Let the Crown content itself with the temporal and civil! Here we have the first pronouncement, at least on our shores, in unmistakable terms of the great principle. The individual soul is supreme before God and man. The Church and the State have their respective spheres: An entire separation of the two is absolutely essential to human peace and progress.

Roger Williams reached Salem. Again his disputatious spirit brought him in conflict with the ecclesiastical and political forces and institutions. The pioneers were operating under the charter of the King of England. But what right had the Crown to these lands? urged Roger Williams. Did they not belong to the Indians? Should they not have been purchased from them in good faith? Imagine the consternation which the fiery young preacher aroused! An attack upon the title to the land was an attack upon the honor and the power of the King of England, to whom they were all loyal. A hurried meeting of the authorities was called, and Williams was temporarily cowed into submission.

Rumors reach the King of England that the colonies are harboring sedition. Rumors reach the colonies that the King is to send over a governor-general to dispossess them forcibly of their lands and rights. The four thousand colonists in 1634 resolved on two things, first, to fortify their harbor, and second, to protect themselves against the heretical, insidious, blasphemous, poisonous teachings of the young zealot and prophet. The dramatic day came. The court was in session, and Williams was invited to defend himself. Charges of rebellion were presented. Roger Williams replied in bold and dignified speech. He would not retract. His ideas had already found favorable soil. The community was afraid of their further sprouting and fertilization. The decree was against

him. He was ordered to be banished from the Massachusetts Bay Colony within six weeks. Some even conspired to apprehend him and send him back to England. We pass no comment upon this decree of the court. It was, doubtless, sincere and self-defensive. Every age, every religion, every political expediency has justified its judgments in the name of God, or justice, or self-defence! The Church and the State have found ready arguments to vindicate the Inquisition and the Pogrom! Enough, thank God, that humanity has placed an interrogation of doubt after each vindication.

Roger Williams banished after five years of honest teaching! Yet he could not change his convictions. As prophets in every age, he, too, must be true to the light within and make every sacrifice for the cause of justice and freedom. Examining these doctrines again and analyzing them in coldest criticism, he determined that no alteration in them was necessary. The people would yet come to his way of believing. He could afford to learn to labor and to wait until the increase of intelligence, the growth of freedom and the spread of good-will would acclaim the truth of his prophetic pronouncements. He would live for them. He would die for them. The soul must be free!

Will these ideas of individual freedom in religion and in politics live? Will these theories of a separated Church and State thrive, if in the air? And if they are eternally right, will they work out if put to the test? Will they fit into the human mould of practical experience? Can you trust men with soul-liberty? Where has the theory been tried out? Nowhere!

Even the absence of a definite experiment must not deter him. He would create a society where the principle could be put to the test. He would fashion a State where the Church and the Crown would be mutually helpful though independent. He would create a condition of humanity where the sovereignty of the

soul before God would be respected, and where every man, believer or disbeliever, Gentile, Jew or Turk, would have untrammeled opportunity for the display and exercise of the faith within him. Here lies the core of his heroism! Here is the essence of his prophetic soul! Here is the thrilling message of the new Messiah of individual and universal spiritual freedom!

The Builder of a Free State.

(3) Let us follow our banished prophet. It is the dead of winter. Through snow and trackless forest, suffering the pangs of hunger and the pain of despair, with weary foot and heavy of spirit, Roger Williams and his five companions pursue their unknown way. Not a friend, not a brother! Oh, the dreariness, the aching emptiness of it all! Oh, the agony of the soul for the birth of an idea! Watch him and his five companions as they paddle their canoe up the Seekonk! Suddenly a voice is heard, a human voice! What a welcome it was! The voice was not from a brother, but from the Indian, who shouted, "What cheer, Netop?" What cheer? The joy of it thrilled their hearts. It was a sign of God's good pleasure. Paddling up the Moshassuck, the little band landed at a spring, where they rested. Here they determined to find a permanent home. The place was called "Providence," as Roger Williams said, "In grateful remembrance of God's merciful providence to me in my distress."

As months rolled by, men and women came to join the newest colony. Dissatisfied spirits, bent on larger freedom, left the Massachusetts Bay Colony. As the Providence community grew in numbers, a charter became necessary and a form of government was to be founded. At the very start, the great principle for which Roger Williams had been dedicating his life was wrought into the compact of the new State. Rhode

Island was founded on terms of equal rights and equal responsibilities. In the original charter of this State he wrote these ever-memorable words, "No person within the said colony shall be in any wise molested, punished, disquieted or called into question for any difference of opinion in matters of religion; but that any and every person or persons shall freely and fully have and enjoy his and their judgment and conscience in matters of religious concernment.". How clear, how far-sighted, how statesmanlike is this pronouncement! It antedates Thomas Jefferson and the Constitution of the United States by 140 years. This compact is one of the greatest political documents in history. It must be considered in the same category with the Bill of Rights, the Mayflower Pact, the Magna Charta and the Emancipation Proclamation. Roger Williams was a statesman—nay, more, he was the creator of a new State. He put into actual practice the doctrine of soul-liberty.

Passing hurriedly over his relations with the Indians and his book, "A Key to the Indian Language," we find him in England on an errand for the Massachusetts Colony which had banished him. A second visit to England brings to the light of day his book, "The Bloody Tenent of Peace." Here the same doctrine of soul-liberty rings out its clearest message. But it had become enlarged. It had added a completing idea. We have grown accustomed to the theory that government derives its just powers from the consent of the governed, but does not its appreciation become enhanced if we learn that Williams enunciated it in unmistakable language 130 years before the Declaration of Independence wrote the liberation of man into a Constitution. In 1644 he wrote in his book, "But for this grant I infer (as before hath been touched) that the Sovereigne, originall and foundation of Civil Power lies in the People whom they must needs meane by Civill Power distinct from the government set up."

A third visit to England brings us to the year 1651, an epoch-making era for the Jew. Cromwell and Milton were at their height. The voice of freedom had found in them two eloquent exponents of the Puritan type. England was in fever heat over the debates on the re-entrance of the Jews into England. We are now concerned only with the additional fact of the splendid part which Roger Williams played. For the champion of equal rights must of necessity arrange himself on the side of the friends of Israel. Listen to his eloquent words; "I humbly conceive it to be the Duty of the Civill Majority to break down the supporting wall of separation (as to civil things) between us Gentiles and the Jews, and freely (without this asking) to make way for their free and peaceable habitation among us."

When he returned to Providence, conditions, which would have crushed the spirit of many a well-intentioned reformer, only invigorated him for his task. The colony was growing restive. Every variety of malcontent mingled its hoarse cry. Disunion was rife. The experiment was on the edge of registering a failure. But the large vision of our statesman saw its future realization despite the grumblings of the prophets of evil who were ceaselessly croaking out their despair. In 1665 he explained how it was possible for a government to allow each man the enjoyment of his own religion, and yet exact from him his full duty to his government. Between the duty of the State to him and his duty to the State there can be a reciprocal and a happy relationship. Using the effective figure of the Ship of State, he taught his colony the following great lesson of equal rights consistent with equal duties: "There goes many a ship to sea with many hundred souls in one ship whose weal and woe is common, and it is a true picture of a commonwealth or a human combination or society. It hath fallen out that sometimes both Papists and Protestants, Jews and Turks, may be

embarked into one ship. Upon this supposal I affirm that all the liberty of conscience that ever I pleaded for turns upon these two hinges, that none of the Papists, Protestants, Jews or Turks be forced to come to the ship's prayers or worship, nor compelled from their own particular prayers or worship, if they practice any. I further add that I never denied that, notwithstanding this liberty, the commander of this ship ought to command that justice, peace and sobriety be kept and practiced both among the seamen and all the passengers, etc."

Time does not permit a detailed examination of his last years. As old age was drawing on, bitter experience was writing its lines upon his face and heart; but his faith in the doctrine of the integrity of the soul before God and man lost nothing in clearness of utterance or in vigor of defence. We cannot consider the attack upon the City of Providence by the Indians in 1675, nor the debates with George Fox, nor his treatment of the Quakers. His disposition has been savagely criticised. Let it be said that he was querulous and oft arrogant. Let it be said that he was self-opiniated and oft disputatious. Let it be said that he was no scholar. Let it be true, as Cotton Mathers said, that our prophet had a windmill in his head. Two things are also true. The history of Roger Williams has received unfair treatment at the hands of the Massachusetts writers and historians who felt it their duty to defend their great State from the abuse heaped upon it because of the banishment of the great reformer. The second fact is that the character of Roger Williams was slowly rounding out in heroic and superb beauty; and the very human weaknesses of temperament and exaggerated individuality have been softened beyond the realm of captious fault-finding. What special form of religion he adopted is not always clear. In England he was a Separatist. In Rhode Island he sympathized with the Anabaptists, and later in life he called himself a mere "Seeker."

History is writing its own verdict of increasing appreciation. History has no axes to grind. We who to-day rightly esteem the great doctrines upon which our Republic was built, and the mighty struggles and revolutions before they were wrought into workable institutions and became our precious possessions, can only view with increasing admiration the splendid career of a man who oft in sorrow and always with prophetic vision lived to teach, exemplify and put into practice the highest enunciation of civilized society, equal religious and political freedom for all who differ, in a Church and a State distinct and separate! To the man who said, "Having bought the truth dear, we must not sell it cheap," we can but reverently bend in admiration. In 1877, the two hundredth anniversary of his death, a worthy monument was reared to his memory. There it stands in Providence, the marble breathing power and passion; the right hand open as in the hospitality of free speech and action, while the left hand clasps firmly to his heart a book entitled, "Soul-Liberty, 1636."

This one monument speaks the gratitude of one State. But the whole country has an eloquent voice of appreciation. Even as the tombstone of Sir Christopher Wren, the builder of St. Paul's Cathedral, intones the larger praise when it says, "If you would see his monument, look around you," so would we point to the great principles of equal and religious freedom, written into the constitutions of forty-eight States and engraven on the minds of ninety millions of people in our country, and making their moral and civic influence felt all over the civilized globe, as worthy tributes to the genius of Roger Williams.

No thought of invidious comparison prompts the selection of this one man as bodying forth the Thanksgiving message. Roger Williams is not an individual. He represents an era, whose lengthened shadow of moral earnestness, religious integrity, political right-

eousness and industrial freedom we believe we are. Our Thanksgiving, therefore, must not close with the thought of our boundless crop, our banking system, our whirling machines or catalogued materialistic development. Nor is it enough to include our physical defences, army and navy, lands to the south, east or extremest west, nor to the canal soon to be opened to bear the world's cargoes of peace. Nor is it enough to count our schools and churches, our courts of justice and organs of public opinion. All these are so many material, intellectual and moral means for the proper and healthy enjoyment of America's greatest treasure, "religious liberty."

May the Thanksgiving season find the Jew the most grateful individual in the world. The centuried preacher of justice, the centuried victim of injustice finds in this great Republic the happy embodiment of humanity's highest and holiest principles. May the civic pride, domestic purity and personal integrity of the Jew be the most practical evidences of his daily gratitude to the Father above for His blessings to this dear country of ours!

"*Roger Williams*," by Edmund J. Carpenter.
Same, by Oscar S. Straus.
"*Pioneers of Religious Liberty in America*." Essay on Roger Williams, by W. H. P. Faunce.

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BY

Rabbi ISAAC LANDMAN.

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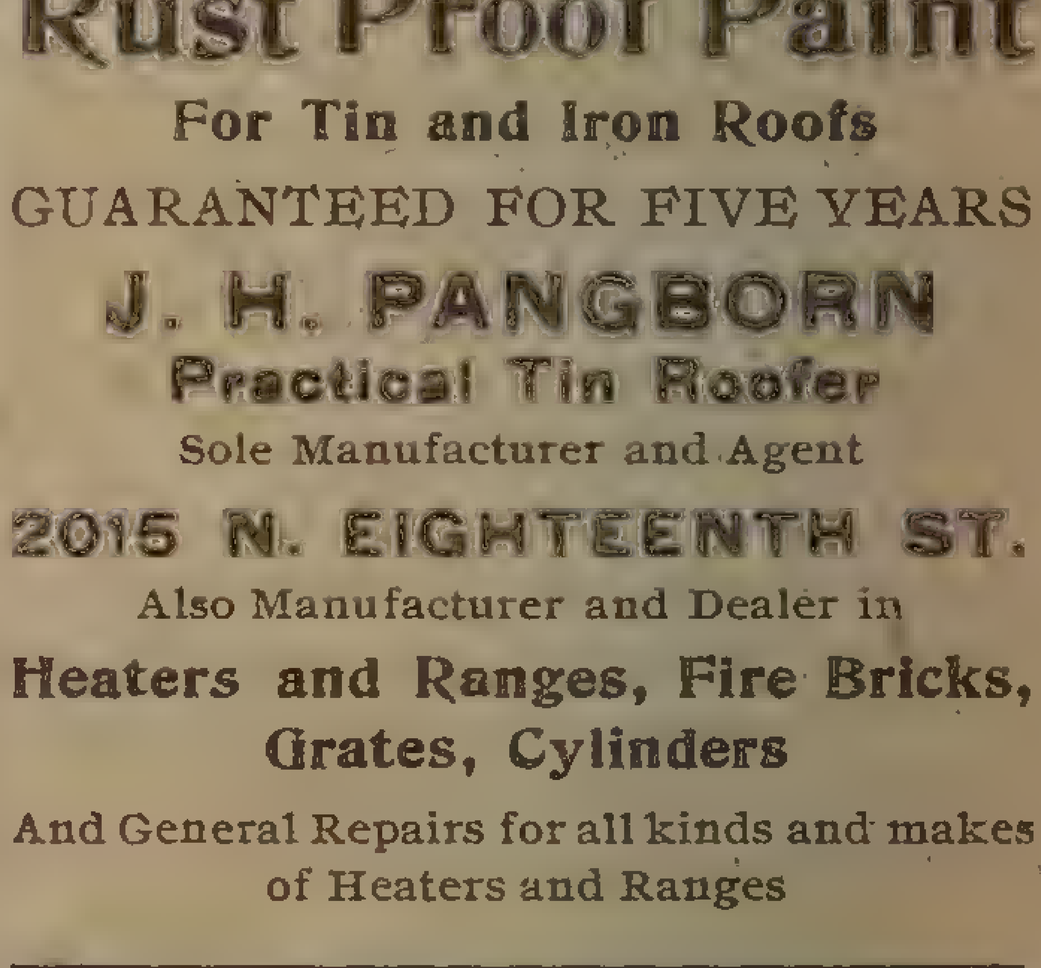
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A Living or a Life.

A Discourse at Temple Keneseth Israel,

by

Rabbi Isaac Landman,

Philadelphia, December 1st, 1912.

The tenacity of organic life to live and survive,

That living things, in their very nature, strive above all to live and survive is an axiom of science. Whether they are grasses in the fields, or trees in the forest, or animals in the jungle, or men in the human-made caldron of seething competition, the supreme struggle is to live and survive.

In the Firehole River, Yellowstone Park, there are huge boulders that have been smoothed to a nicety by ages of blowing winds and sweeping rains. Yet wherever a rough spot still remains on these boulders, there mosses find a place to cling and live; and in crags where a little earth could gather and a seed find lodging place, lone pines grow and flourish. In hospitals and sanitariums the world over, there are human beings, broken, diseased, a burden to themselves and to their fellowmen; yet they cling to life. They want to live and hope to survive. Such is the tenacity with which the Creator has endowed organic life, to live.

and the characteristic of the inorganic to decay and become dust,

This tenacity to live and survive, so characteristic of organic matter, is not, however, a marked feature of the inorganic. Whatever traits of life, as we com-

monly understand *life,* may be discovered by science in inorganic matter, as having existed before it reached its present stage, the fact remains that the inorganic, as we know it to-day, is dead matter. It has no capacity for growth or development, like the boulder compared with the lone pine tree, or like the human body ready for the grave compared with the living human body. On the contrary, the characteristic of the inorganic is to decay and to return to dust.

create a broak in Creation that has not yet been bridged.

There thus exists a great chasm between the organic and the inorganic, a gap in the process of creation that has not yet been bridged. Religion, science and philosophy have all taken a hand in explaining this phenomenon in nature. All three have been equally successful or unsuccessful, according to the point of view.

The old theology solves the problem with the theory of separate acts of creation.

The old theology solves this problem very easily. It believes that the inorganic and the organic resulted from two distinct and separate acts of Creation. When God willed it He created the inorganic, such as the dead clay of the earth or the boulder in the river; and when He willed it He created the organic, such as the tree, or the animal, or the human being.

Evolutionists claim that no break exists and that Creation is continuous.

Science, with its evolutionary theory of creation, cannot admit the theologians' point of view. Herbert Spencer, the last of the nineteenth century evolutionists, would tell you that there could not possibly be distinct acts of creation; that the organic is a direct evolution from the inorganic; that slowly, steadily, even imperceptibly, life evolved out of matter; that creation is one and continuous; that there is no break or chasm between the organic and inorganic needing to be bridged.

Other scientists, of equal authority, beg to differ.

Scientific authorities, however, may differ in their investigations and conclusions, as do theologians. Louis Pasteur, the father of pathology and bacteriology, for example, disagrees with the theory of Herbert Spencer. Pasteur finds that the molecules and atoms of organic life are different from those of inorganic substance; so different, in fact, in their properties and characteristics, that, for him, there is an insurmountable difficulty in the evolutionist theory of creation.

Still others advance a chemical and mechanical theory of life,

On the other hand, we find Prof. Jacques Loeb, of the Rockefeller Institute, advancing what is termed the chemical and mechanical theory of life. Professor Loeb has been able, in his laboratory, so to vitalize dead tissues and muscles that he believes in a time to come when the scientist will, himself, be able to create life. Professor Loeb does not tell us whether this chemical and mechanical creation will produce for us babes or full-grown men and women; or whether, when endowing these with life, science will create for us thinkers like Socrates and Isaiah; leaders like Moses and Washington; warriors like Alexander and Napoleon; scientists like Galileo and Darwin; writers like Shapespeare and Goethe.

with which a certain naturalist school begs to differ.

John Burroughs, the American naturalist, makes sport of the chemical and mechanical theories of creation. Admitting that the human body, for instance, is nine parts water and one part nitrogen and mineral salts, Mr. Burroughs holds that, if it were not for the particular, distinctive thing we called vitality or *life*, there would be no reason in the world why this combination should not pour itself out upon the earth and be absorbed by it. He further compares

the mechanical idea of creation to a machine like an aeroplane. Built on splendid mechanical principles, it cannot operate itself; without a being not so mechanical to operate it the aeroplane is as much inorganic, lifeless, dead, as the boulder in the river. "Life includes the mechanical and the chemical," says Mr. Burroughs, "but they do not include it."

And still others admit that *life* is something outside of the physical,

Sir Oliver Lodge, the great English physicist and philosopher, sheds some light on the peculiar vitality that holds the combination called "body" together. He finds that *life* comes and goes, while matter remains. When the vitality that makes out of a body a living being leaves, the body becomes an inorganic substance. Sir Oliver believes that, what we call life, and what he terms vitality, is something *outside* of the physical world and not a part of it.

while the latest philosophy posits that life is thoroughly spiritual.

M. Henri Bergson, whose *Creative Evolution* has so recently stirred the thinking world, goes a step further than even Sir Oliver Lodge. Bergson believes that we do not know what life is at all. Our intellects cannot grasp it, he says. Intellect can only grasp the physical facts, the inorganic; life, the vital spark in the organic, according to Bergson, can be grasped only by our spiritual natures.

Science and philosophy have thus given man back his soul.

So, from the material conception of life of the older evolutionists, science and philosophy have led us through the chemical and mechanical theories back to the spiritual. In other words, after a century of doubt and investigation, science and philosophy have, once more, given man back his soul.

The striking simile of the wave that gives

John Tyndall once made a striking simile to illustrate the material conception of life. He compared the living body to a wave. Just as a wave "at no two

consecutive moments of its existence is composed of the same particles," so the living body, every moment, is casting off outworn and dead particles of matter and taking on new ones. John Burroughs, following the spiritual conception of life of Bergson, uses the same figure to illustrate it. A wave is a body lifted out of a stretch of water that ordinarily seeks a level and keeps it. But the body of water, called a wave, has in it a force that propels it and causes it to travel on, leaving the dead level behind. So life is a force that vitalizes dead matter, causing its animation as long as it is within it, but leaving it inert and dead again when it goes out of it and on. Science and philosophy have, thus, not only given man back his soul, but have given it an intimation of immortality.

to life an intimation of immortality.

There is, then, according to Lodge and Bergson and Burroughs, a clear distinction between the inorganic and the organic. What is more, in the organic there is a clear distinction between matter and life, or, as the average man calls it, between body and soul.

Plant life, the lowest form of the organic, lives by feeding, growing and developing physically; but it is not conscious of its form of living. Animal life, also, lives by feeding, growing and developing physically; but it is endowed with a low form of consciousness, termed instinct. Human life, likewise, lives by feeding, growing and developing physically; but it is thoroughly conscious of its physical form of living. Its instinct is of a higher nature, termed human consciousness. This human consciousness is the *life* which, Bergson says, can be grasped only by our spiritual natures, the human soul. It is clear,

How science and philosophy create the well-defined distinction between *living* and *life*.

therefore, that, for man, in the last analysis, there is a well-defined distinction betewen living and life.

Making a living, feeding and developing the body physically, is incidental, even accidental, for man; making a life, feeding and developing the soul, is purposeful, imperative. Living is maintaining the body healthy, pure and clean to house the soul; life is fitting the soul for immortality.

There is authority for this distinction in history, as well.

There is authority in history, as well as ground in science, on which to base this belief. The struggle of nations and races to live and survive has been successful only where the striving was spiritual, instead of physical. Pharaoh builded mansions and fortifications and treasure houses with the enslaved Israelites; with these same slaves Moses builded the foundations for spiritual palaces and fortifications and treasure houses—the work of Pharaoh is but a record of history, the work of Moses still vitalizes a world. The Assyrians and Babylonians established enormous empires; the Prophets labored for a spiritual empire—Assyria and Babylonia are but landmarks on the road of history; the ideals of the Prophets are still the unachieved heights of striving for millions. The survival of our own people, the Jewish people, proves this position beyond all argument. Small in number, weak in power, politically crushed under the feet of the armies of great, powerful, victorious Nations, we have passed the whole procession of empire-builders and world-conquerors, who are but a memory of the world's stage traditions. The Jewish people, on the other hand, survived to this day, because our struggle for survival has been for spiritual, rather than for physical, ideals.

A living or a life as applied to individual men.

Applied to the individual, the same condition holds true. To have made a life, to have left an imprint on life in general, the individual must have added a training of his spiritual nature to the gaining of a physical livelihood. Whether it be the laborer, who wrests the riches from the earth; or the worker, who transforms the raw materials into the world's wealth; or the masters, who become the captains of labor and industry; or the practitioners, who, in their professions, may actually be of service to their fellowmen—none of these have made a life, if they permitted their souls to remain skimped and starved.

The tragedy of death where there has been no life—and a suggestion.

Can we conceive of a greater tragedy than this: At the grave, when the dust is returned to the dust and the spirit has gone on beyond, the best that can be said of the departed is, "Here was a death, but here there has not been a life." Nothing is so sure as death; nothing is so uncertain as the time of death's coming. If we were to die to-morrow and appear before the Great Judgment Seat to answer the question, would we, as individuals, have to reply that all our toil and moil, all our struggling and striving were aimed at making a living, or that, in addition to making a living, we have also succeeded in making a life? And the Rabbis suggest to us, "Repent ye one day before your death."

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The Nearness of Happiness.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 8th, 1912.

Text: "And after the fire, a still small voice."
Scriptural Lesson: I King XIX, 11–15.

The large part which the prophet Elijah fills in Scriptures and in folk-lore shows him to have been a man of unusual force. His rugged personality and his heroic daring awed not only his own generation but also appealed to the popular fancy of succeeding ages. Chroniclers and story-tellers made him the hero of a hundred tales and legends, which, if all of them did not record real events in the life of the prophet, reflected the spirit in which they believed an Elijah would have acted had the event come within his sphere of activity. Probably one of his teachings that impressed itself strongest upon the minds of his contemporaries was that of God being discoverable not only in the mighty phenomena of nature, such as earthquake or storm, but also in the quiet forces, in the gentle emotions, in the still small voice of conscience. Fashioned by the hand of the oriental poet, that teaching acquired the picturesque form in which we find it to-day in our Scriptures.

God discoverable.

One can little wonder that people of ancient days should have discovered the existence of God only in terror-striking phenomena, seeing that even in our days there are people who can be brought to a belief in Higher Power only through some such earthquakes as that of San Francisco or Valparaiso in recent days or such volcanic

In small things as well as in great.

outbursts as that of St. Pierré or Vesuvius, or when famine or pestilence or drought visit the land. When God reveals Himself in the little things of life, in the silent forces of nature, in the cooing of the infant or in the happy mother's lullaby, in the chirp of bird or in the gentle zephyr, in the tiny blade of grass or the beauteous colors of the sunset-sky, many are they who neither see nor hear nor feel Him there, who, when all is peaceful and quiet, ask, in the words of Pharaoh of old: "Who is God that I should hear Him?"

But it is not God alone who to the many is undiscoverable in the little things of life where He most abundantly reveals Himself. We commit the same error in our quest for happiness. We seek it afar, and, in seeking it there in vain, we stumble over the abundance of it that lies scattered at our feet. Ours has been called the age of invention. We have scoured heaven and earth for the means wherewith to lessen the burdens of life and to increase our happiness. We have to a considerable extent succeeded in the one; we have failed in the other. We are richer than our fathers were, but we are not happier. We have comforts and conveniences such as our parents dreamed not of, yet with all their little, our parents distilled more real enjoyment out of life than we do with all our superior advantages.

Same true with regard to happiness.

And that we are less happy than they were is due to our seeking our happiness in the great things in life—in vast wealth, in exalted station, in great power, in far-reaching enterprise, which but fasten greater burdens upon us, which but doom us to fates similar to that of Sisyphus, compelled to roll up a hill a huge rock, only to see it roll back again when reaching the top; or that of Tantalus burning with thirst in the midst of a lake, the waters receding from him every time he stoops to drink, or famished with hunger, under a luscious fruit tree, the branches fleeing

Never found in the great things.

from him every time he reaches out his hand to pluck their fruit, or faint for the want of sleep, at the foot of a mountain-side, yet afraid to close his eyes, lest a loose rock on top fall upon him and crush him.

Few of the great enjoy immunity from this malady. Ascend the throne of princes, enter the palaces of the mighty, step into the busy offices of the merchant-princes or of the leaders of the professions, you will find few among them who are not hungering for happiness with little to satisfy their want. One and all, we make the mistake of thinking that happiness is the product of great things, when it is but the sum of many small drops distilled from the small things of life. A sweet smile, the memory of a kindly deed, a consciousness of duty done, a wrong overlooked or forgiven, a temptation resisted, a day's burden nobly borne, a day's blessings duly appreciated, an hour devoutly spent in communion with God, may furnish a happiness such as no Croesus, no Caesar, has yet extracted from all the wealth or power at his command.

Easily found in the little things.

I have read many a biography, and I have met many people; I have mingled with the rich and poor, with men of power and with men of little influence in life, I have yet to read of or meet one who, if happy, was so by reason of wealth or power or, if miserable, was so by reason of his humble circumstances. I have even had opportunities to look behind the scenes, to observe the pulleys and machineries and tinsels and gaudy scene-settings that are set in motion to make believe a happiness that was but an empty show. You may have read of the Grecian youth who was lured to his death through blindly following an illusion of happiness. Chancing into a palace-park, he beheld a young woman of ravishing beauty standing at the edge of a far-extending woods. With sweet words she lured him on, through thorny thickets and dismal chasms, through swamps and bogs, enticing him

deeper and deeper with ever more enchanting looks till finally he seized her—only to find that he held a hideous hag in his arms, and that she had drawn him into a den swarming with reptiles and slimy with poison. In that classic tale of deepest wisdom you have the picture of those who in their eager search for happiness are lured through all sorts of slaveries and pitfalls only to find in the end that what they clasp to their bosoms is but a mocking phantom of that real happiness which often the lowliest acquire with but little cost of labor and expense.

Here is one who slaves for wealth in the belief that, once possessing it, he will be happier than he was before. He toils from early morn till late at night. The hand of care draws deep furrows on his brow. His hair prematurely thins and whitens. The sunshine dies out of his eyes, warmth of feeling and fellowship flee from his heart. Laughter becomes a lost art to him. Home-staying becomes irksome and domestic joys grow vapid. His shop, factory or office becomes all the world to him, compasses all his life. The eye sees no beauty, the ear hears no melody, save in the sight or sound of gold. Midas-like, whatever he touches turns to gold. He has acquired all the wealth he started out to get, and much more—but, as to happiness, he has not even the amount with which he started.

One seeks it in mere wealth and fails.

There is one who, discontented with his lowly but carefree station, believed that true happiness can be found only on the heights of society. And so, to climb the easier and speedier, he cast aside, one after the other, those things that once afforded pleasure. The higher he climbed the colder grew the atmosphere. The nearer he drew to the top the more stunted was the character and the more frozen the hearts of the men and women he met. Still he pressed on, believing that, once on top, he will have his

Another seeks it in high station.

fill of happiness. He reached the top—only to find there a host of others fooled like himself.

Another believed that in building up large enterprises, in being a leader in his trade or profession, he would be inexpressibly happy. He has attained the distinction he coveted. His name is mentioned among the great. Yet what he started out to find he has not found. He is anything but happy.

Another in large enterprise.

Still another believed that the more time and means he would devote to pleasure-seeking the larger would be his store of happiness. And so he secured for himself the stateliest mansion, the fastest automobile, the finest team. He has his summer and his winter home. He travels extensively at home and abroad. The theatre and opera and concert and club, the yacht race and horse show have his devoted attention. He entertains lavishly, and lavishly is he entertained in return. And, yet when he makes up his balance sheet, he finds no end of trouble on the one side; on the other side, on the happiness side, he finds a complete blank.

Another in pleasure.

It is not hard to tell why none of these found what they started out to find. They sought for it in baubles instead of realities. They sought it outside of themselves instead of within. Had they searched the lives of the men and women whom the world has known to have been truly happy, they would have found that the happiness of these never had its source in proud titles or marble palaces or large trade or large practice. Such possessions may please the proud and ambitious mind, but they can never satisfy the heart. The heart feeds on more substantial things than these. It feeds on Love on Service on Virtue on Faith. Having these it feels happy, though it have little else beside; lacking them, it is unhappy, though the stateliest

Failed, because they sought it outside of themselves.

mansion house the body, though the costliest clothes deck it, though the choicest food nourish it.

What a happiness-maker the home is or can be made to be, and how little its possibilities are valued by those who seek happiness in the great affairs of life! Goethe spoke truly when he said:

Sought it afar when might be found close at hand.

"Willst du immer weiter schweifen?
Sieh', das Gute liegt so nah;
Lerne nur das Glück ergreifen,
Denn das Glück ist immer da."

"Why search so far for happiness, when it ever lies so near?" Plant love within the home and you need seek little further for the choicest happiness that life can offer. Plant love within the home, and you have barred out three-fourths of the miseries of life. Plant there a spirit of mutual helpfulness, kind forbearance, generous appreciation, and you have given it attractiveness with which the most tempting allurements outside of the home will cope in vain. Plant there the light and cheer and music of conjugal and parental and filial love, and you have richer music than that of choicest opera, and sweeter entertainment than that afforded by best of actors, and more delectable repast than any that the finest restaurant can furnish. Plant love within the home, and there is not a burden that you will not bear cheerfully, not a battle that you will not fight heroically.

But let a husband neglect his home, let him have time only for his business or profession, none for the members of his family, let him have time for money-making but none for home-making, let a wife hold society life above home-life and the pleasures of the world above those under the domestic roof, let her find home-life too domestic and home-pleasures too tame, let such be the attitude of husband and wife toward domestic life and domestic love, and even though they have largest treasure and exalted station, lacking love, they are

poorer than the poorest, lacking the pleasures of home-life they know not the meaning of true happiness.

I have in mind this moment a couple who were happy lovers as long as they were poor and struggling, but whose love went out of the window as fortune came in through the door. The husband became exceedingly busy money-making, the wife equally busy money-spending. Some of the children imitated the father, some the mother. They had acquired a beautiful home, and in it they entertained frequently and royally. But, notwithstanding all the monies that were made, notwithstanding all the monies that were spent and all the companies that were entertained, husband and wife and children grew wider and wider apart. They lived but for the world, not for the home; for society not for themselves. Roomy as was the home, it had not room enough for the family to live happily together, and so they separated to seek elsewhere the happiness they had slain in the home. But they had only disappointment for their labor. They who slay love and happiness in the home meet with but hatred and misery in the world.

Lost what they had in seeking what they needed not.

Yet, even of the world we might easily make a happiness creator, if we would but seek there other interests besides those of our own, and other pleasures besides those that minister to self. It is little to be wondered at that so many men and women are not happy, when of their own accord they shut out of their hearts one of the greatest sources of happiness, that of ministering to suffering humanity, that of assisting the needy, comforting the sorrowing, healing the sick, enlightening the ignorant, leading back the straying and erring, extending a helping hand to those of little hope or little heart. It is one of the laws of our being that only in seeking the happiness of others can we find our own. No one has yet found happiness, who from year's beginning to year's end knows no other object in life than

Easily found in promoting interests other than our own.

pursuing his own interests or profits or pleasures, who, though thousands languish to the right of him and ten thousand to the left of him, though educational or charitable or religious organizations appeal to him for personal service, sees not the wants of humanity, hears not its appeal for aid. A young woman appealed to me one day for aid. Her want was one that could best be attended to by a woman, and so I asked a lady friend of mine to interest herself in the case. She did so, and successfully. I wrote my friend a letter of thanks, to which she replied that it was she who owed me thanks for the happiness I afforded her in enabling her to make a whole family happy. One personal experience sufficed to acquaint her with one of the few sources of genuine happiness,—the happiness that comes from making others happy.

I have time but slightly to touch upon one other source of happiness, one of the greatest of them all, the cultivation of a deep religious feeling, a firm faith in the all-seeing and all-knowing God, an unwavering conviction that the purpose of this life is preparation for a higher life to follow. Blessed they that have such faith. Even though they have little else besides, they have what fortune cannot buy, nor what darkest misfortune can rob them of. Such faith heals wounds that no medicine can cure, comforts hearts that no words can soothe. Such faith makes the heart thrill with happiness even at the stake or upon the scaffold. You have stood in the presence of people of such faith, and have been awed by the fervor of their devotions. You envied them. You wished that their deep convictions were yours. Why? Because deep in your heart you felt that theirs was a happiness that was well worth enjoying. And you were right in wishing it. Without an all-seeing and all-knowing God, life is meaningless.

Easily found in cultivation of firm faith.

Without a hereafter, life is without sanctity and safeguard.

Why have you not such faith? Because you do not really wish it. Really want it, and you will have it. Really seek it, and you will find it. You do not reach the heights of science and art without passing through years of preparatory study. Yet you would have religion, more difficult than both, without such preparation. Give to religion the time and care and study that you give to other studies and interests, and you will attain results which in real value and in real happiness will exceed them all. You will have a comforter when every other comfort fails, a stay and support when all other props refuse their support, a guardian against temptation, a monitor against wrong and evil.

May such faith be yours, and such your comfort and happiness, Amen.

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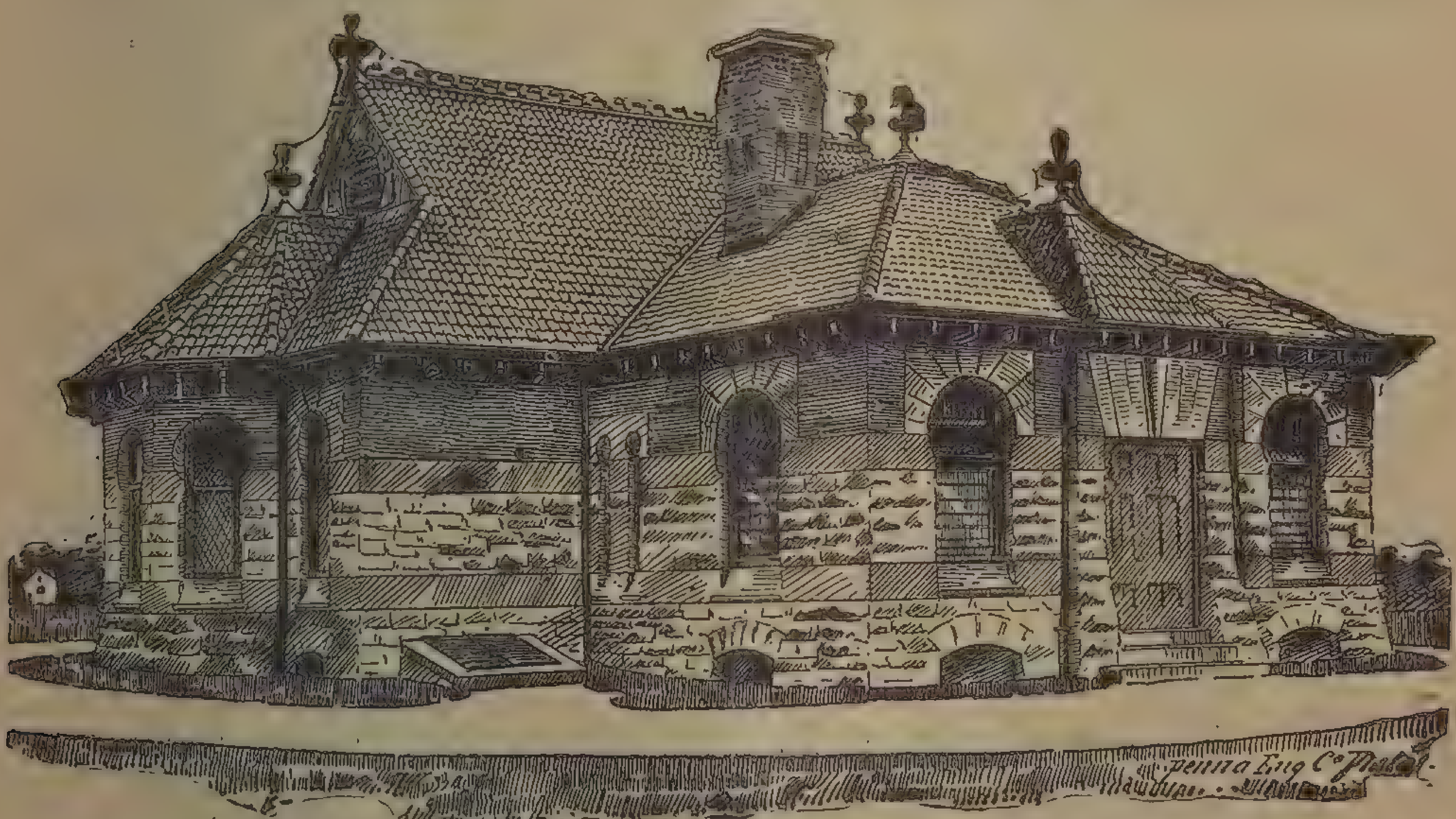
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of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXVI Sunday, December 29th, 1912 Nos. 7 & 8

AS OTHERS SEE US

I. & II.

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"As Others See Us."
"Jews and Other People."
"Noble Creed Compels Noble Deed."
"Within a Swiss Cemetery."
"Let the Guiltless Cast the First Stone."

As Others See Us.

I.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 15th, 1912.

Oft-quoted, and deservedly so, is the couplet of the Scotch poet, Burns,

"O wad some pow'r the giftie gie us
To see oursels as ithers see us."

He might also have breathed the prayer that those undertaking to pass judgment upon others might judge them as they themselves wish to be judged. That thought suggested itself to me the other day while reading John Graham Brooks' book "As Others See Us," which gives extensive citations of opinions on the American people by distinguished foreigners who did us the honor of visiting our country, and who, upon their return, published their impressions of us.

Book entitled "*As Others See Us.*"

As the book devotes itself to a score or more of these writers, and covers some three hundred and fifty pages, it is next to impossible to give, in as short a discourse as ours must necessarily be, anything like a satisfactory account of what each of them thinks and writes of us. If a satisfactory account you want, you must read the book for yourselves, and, reading it, you will not proceed very far before you will become amused and annoyed and angered in turn, and often in rapid succession you will, come across a mass of snap-shot judgments, of hastily formed conclusions, of one-sided observations, of unwarranted de-

Contains description of Americans.

ductions, of amusing misinformations. You will observe a lack of preparation for a proper judgment of a composite people such as ours. You will note sweeping generalizations that will astound or anger you all the more when you consider the prominence of some of the writers. The amusing part of the book you will find in the contradictions between the writers themselves in their characterization of us, one writer claiming as a fundamental trait of the American people the very opposite of what is emphatically claimed by another.

Let me cull for you a few extracts from these writers, that you may judge for yourselves of the truth or falsehood of their judgments of us:

A few unsavory extracts.

"What thoughts the American people have not learned from England are foolish thoughts, what words they have not learned from England are unseemly words."

"The common people in the United States behave as if they were not inferiors."

"The American people are woefully lacking courtly behavior; their leaders are the slaves of the multitudes whom they pretend to govern."

"The Americans have a notorious and an abominable disregard for truth and no regard for contracts. As braggarts they have no equals. A strong majority of their women drink like Falstaff. They lead a half-polished and a half-barbarous life."

"The Yankee is a tall, gaunt, yellow-faced, hungry-looking dyspeptic. He is generally engaged in selling some very odd article, such as a button-hook and a cigarette-holder combined, or a pair of socks which change into an umbrella when you touch a hidden spring."

"Americans are so fond of display that they deck even their teeth with gold. Their daughters are often married with no other dowry than the gold plugged into their teeth."

"America is the home of the charlatan and the quack. Its people are devoid of every common decency. They have no real sense of home; they are always on the move. Their mind is sordid; they have no ideals. Their voice is a cross between a screech and a grunt. Their fondest position is sitting with their heels in the air. They have a genius for lying."

"There is more taxation, poverty and oppression in the United States than has been known in any other country. The Republic is so full of sores and ulcers that the world turns from the loathsome creature in disgust. Depravity rots like a canker at the core of American society. Women are freer in the United States than elsewhere, but they turn their liberty into license."

"The Americans believe themselves free, but they are worse than slaves. Their God is gold; their worship is work. You may travel a month without meeting a human being who seems to be at leisure. They are silent at meals; they seem to have tremendous secrets on their minds or to be too afraid of each other to talk much. Their children are spoiled, pert, loud, ill-mannered, self-willed, selfish."

"The American press reporter is as incredibly ignorant as he is incompetent and ill-mannered."

"Americans run to extremes in all things. They worship bigness. They lack balance, prespective, proportion. Of money-making they make a seven-day religion. To be in their society is to be in the company of boors—Civility is unknown to them. By being rude to well-bred people they think they display the spirit of democracy and equality."

"Even socialism is too good for Americans. They are so busy in gathering dollars that nobody is left to watch the politicians. Graft is stamped upon all things. The best proof that the civilization of the United States is a failure is its press. Who pays it most best commands its service."

Some of you, after listening either amusedly or indignantly to these vilifications of the American people by European visitors to our shores, may feel inclined to dismiss the whole matter with some such words:

Quite harmless.

"What matters it what these people say or think of us? If they find pleasure in ridding themselves of their spleen at our expense, let them do it. It does not harm us, and it may do them good. We, in the meantime, shall continue in the way that has led us to our present heights, and that is destined to make of us a greater people still."

This might be a good way of disposing of the matter, were it not for the fact that these and such like opinions are read and believed by tens of thousands of people, and no true American can look with complacency upon such flagrant misrepresentation of his people, without raising his voice in protest, without saying a word of denial where it may do good. No American can travel far in Europe, and mingle freely with its people, without discovering that the misrepresentations that have been spread against our people have been read and are being be-

Yet pride of country demands protest.

lieved. To the mind of a large part of Europeans we are all that we have been pictured to be. We are all rich, and most of our millionaires have acquired their wealth in questionable ways. We all have made our way to America as immigrants from the lowest strata of European society, and not a few of us after leaving criminal records behind. We are all sordid and ill-mannered, lacking in higher culture and in higher education. We overrun Europe to impress the honest and simple-minded European with our wealth. We rush through the art galleries and cathedrals and palaces to give ourselves at home a veneer of culture. We take keen delight in offending against the beliefs and customs and practices of our hosts. So wide-spread is this belief that there are Europeans who will not stop at hotels where Americans stop, or travel in the same coach with them, or go on their vacation at the time when Americans usually overrun the choice parts of Europe. I have heard of Europeans acknowledging, after they had become intimately acquainted with certain people of the United States, that, before they had met them, they had shared the common belief abroad that, as a general thing, there is nothing genuine and honest in our land, that all is sham and show and humbug, that no virtue is safe among us against the power of gold, that no American walks about unarmed, that murders are as common among us as dead leaves in autumn, that judges and lawyers are in the hire of criminals, that the money-powers own the press, the church and the legislatures of our land.

We are the last to claim perfection for ourselves. We are only too conscious of our shortcomings, and we welcome heartily just and kind criticism. In the spirit of the poet Burns, we believe that he is our best friend who helps us to see ourselves as others see us, who acquaints us with our faults, and shows us how to overcome them. When we object, therefore, to such criticisms as we

The sin of generalization.

have spoken of it is because of their unfairness, their sweeping generalizations, their applying to all our people the sins and shortcomings of the comparatively few.

It is true that a considerable number of our people are uncouth and ill-mannered, at home and abroad. It is true that some of our people bear themselves abroad as if being a citizen of the United States constitutes a warrant for all manners of incivilities. It is true that there are Americans who make gold their God, and worship it, and none besides. It is true that inordinate love of gold has polluted the hands of some of our judges and legislators and has deadened the conscience of some of our preachers. It is true that because the purse of some of our people grew faster than their culture, they bear themselves arrogantly, noisily and showily, and offend against good taste. It is true that some of our people in the trades and industries have no regard for the sacredness of honor and honesty and contracts. It is true that some of our women are parasites on society, and a cause of much extravagance and scandal.

What is true of some.

It is not true, however, that the sins of the few are the sins of all. It is false and base to classify a nation of more than ninety millions of souls by the shortcomings of probably not as many thousands.

Is not true of all.

What, if we were thus to generalize things seen in Europe or heard of Europeans. I myself saw, one afternoon, at the entrance of the Exposition Building in Paris, a fashionably-attired man slapping a respectable-looking woman, in the sight of hundreds of people, saw him literally kicking her down a number of steps, without a person interceding, or being seemingly shocked at the outrage What, if I were to generalize this incident into a Parisian habit? I have seen much open pandering to vice in Europe, much oppression of the poor, considerable lack of the ordinary decencies. I have seen even sanctuaries turned into

What, if we were to treat Europeans thus?

places of pollution. I have seen women harnessed to carts along-side dogs, pulling pantingly at their loads, while men, presumably their husbands, walked leisurely behind, smoking their pipes. I have seen women climbing all day long three and four flights of ladders as hod-carriers. I have seen large numbers of homeless poor people, of both sexes and all ages, making the public parks their night-lodging places. I have seen vast halls crowded day and night with beer guzzling people. I have seen much loudness in public places, indulged in even by people of the so-called decorous society. I have heard much misrepresentation and deliberate cheating on the part of European merchants, of shameful moral and financial corruptions among people close to the former King of England, and to the present German and Austrian Emperors and Russian Czar. What, if from these observations and reports I were to make the generalization that Europeans were immoral and irreverent, impervious to the laws of decency and honor, brutal toward their women, drunkards, corrupt, indifferent to the sad lot of the poor?

If of such unjust generalizations I were to render myself guilty, I would simply deserve the charge of being either maliciously prejudiced or hopelessly incompetent to sit in judgment upon the traits and habits of people. And that is precisely the charge we must make against some of those who have published accounts of their visits to the United States. Their stories of us might well bear some such titles as these: "What I have seen of the United States from the car-windows of trains within a week's or fortnight's journey through that land." "What I have heard of the people of the United States in second-class boarding-houses or in the lobbies of third-class hotels." "What I have read of the United States in comic papers or in the partisan press."

The ncompetency of the writers.

Some of them may well be suspected of having had for their desire the production of a sensational book, one that

might prove profitable at least to author and publisher. Others show quite clearly that something must have ruffled them while travelling through our country, and that they sought relief for their wounded feelings by looking for disagreeable things and finding them, or imagining that they found them. Some of them manifestly came with fixed ideas in their heads, such as the superiorty of monarchic form of government, the impossibilities of democracies, the incapacity of people for self-government, and, looking for what they wanted to find, had little difficulty in finding it. One of them, a socialist of note came to our shores for additional proof for his pet theory, that capital is the sworn enemy of labor. When some of our large employers tried to show him the splendid condition of large parts of our laboring people, he refused to see what might have upset his pet theory, and looked only for what seemingly confirmed it. Some of these writers quite forgot that our country stretches some three thousand miles from east to west, and more than half that distance from north to south, and that within those vast stretches it houses people hailing from some fifty different nationalities. Scandinavians in the north-west, Germans in the middle-west, Poles, Italians, Huns, Greeks, Armenians, Russians in the East, French in the South, orientals in the far-west, still others in yet other parts, and that it calls for much travel, much close observation, much study, much knowledge of psychology, much insight into human nature, much experience with the economics of a country as rich in natural resources and opportunities as ours to do anything like justice to a people of such mixed millions as ours.

There have been writers, and to their credit be it said, who have displayed such efficiency, and to an eminent degree. I refer to the monumental work, entitled "*The American Commonwealth*" by Ambassador Bryce, and to the works of Professor Münsterberg, entitled "*American Traits*" and "*The Americans.*"

Honorable exceptions.

Both these men are painstaking scholars, both were carefully trained for their tasks, both have the savant's love of exactitude, both possess to an extraordinary degree the power of reaching to the heart of things. They know how to separate the chaff from the wheat, how to distinguish between the false and the true, between the ephemeral and the permanent, between that which is distinctively American and that which is commonly human. After reading their books you have a fair knowledge of the American. You know his virtues and his failings, and you know much more of the former than of the latter. They neither flatter nor scold. They endeavor to tell the truth, the whole of it. Where they see evil they tell it frankly but kindly. And when they see good they do not hide it. They see good in our laws and lawgivers. They recognize ability in our people for self-government. They find our public officials uniformly accessible, civil and obliging. They find the American people endowed with all the charms and graces of Europeans. They find among us as much love of culture as in the most cultured centres abroad. They find us sociable to a fault. They find among us a genuine regard for religion, and speak of us as a Nation that keeps the Sabbath holy. They speak in unstinted praise of the high station we accord to our women, and of the noble use they make of it. They dwell approvingly of our elimination from our marriages the burdensome and debasing dower customs of Europeans. They speak of us as tender husbands, fond parents, kind employers. They find us busy, not because of a love of gold but a love of work. Instead of an aristocratic class, they find the true spirit of aristocracy generally diffused among our people. Our people, they say "meet on a simple and natural footing, with more frankness and ease than is possible in countries where everyone is either looking up or looking down." They depict the average American in a manner similar to the description given of him,

A fair judgment of Americans.

the other day, before a Parisian audience, by Dr. David Jayne Hill, former Ambassador to Germany. Said he:

"He is a man who is neither rich nor poor. He is a substantial and industrious member of society, with enough property to be interested in public policies concerning it. He has usually acquired what he possesses by industry and economy. He has no very exalted opinion of those who are idle or extravagant. His experience has convinced him of the reality of a moral order, and of substantial goodness at the heart of the universe. He has a large fund of self-reliance, and, if defeated in his efforts or disappointed in his hopes to-day, he expects to succeed to-morrow. The average American respects and honors his wife. He is proud of his children and ambitious for them."

Thus have we been made to see ourselves as others see us. Thus have we been made to see how we are judged by those competent to judge and how others spread reports against the American that are either wholly false or that have enough of truth in them to make of them those dangerous half truths that are worse than whole lies.

Knowing the American to be well able to take care of himself, my purpose in choosing this subject was not so much to defend him from being misrepresented as to show, by comparison, the manner in which the Jew has been written about and spoken of by people who know him not, who took little trouble to understand him, and in consequence of which misrepresentation he has suffered, and is suffering still, no end of injustice and ignominy. Of this we shall speak in our next discourse.

The unfair treatment of the American has always been that of the Jew.

As Others See Us.

II.

A Discourse, at Temple Keneseth Israel,

BY

RABBI JOSEPH KRAUSKOPF, D. D.

Philadelphia, December 22nd, 1912.

A friend of mine, located in Manila, writes me in a recent letter that her Filipino servant would not stay with her another hour were he to know that he was employed by Jews, that to his people the name of Jew is another term for Satan, not to be thought of without a shudder, not to be mentioned without crossing oneself. Remembering that Filipino belief is of Spanish make, one is little surprised at this information. The like of it may be heard in almost any of the South American countries.

Prejudice against Jews in Spanish countries.

As for the mother country Spain, notwithstanding recent efforts on the part of a more liberal government to welcome the Jew back to the country whence he was cruelly exiled, where, if found in disguise, he was burned at the stake or garrotted, where he was not allowed as much as a night's lodging, the effort has failed. The hatred against the Jew implanted by the church, and rooted in the hearts of the people five centuries long, has done its deadly work. The Spaniards want the Jew as little as the Jew wants Spain.

The great Spanish writer, B. Perez Galdós, a Non-Jew, gives in his novel "*Gloria*" a vivid description of the attitude of that country toward Jews. One of these latter, representing an English concern has come to Spain on a mission of some large enterprise. His being a Jew having become

known, it is next to impossible to him to hire a room, and very difficult to obtain even a loaf of bread. People recognizing him in the street run from him with shrieks of terror. Some cross to the other side of the street not to breathe the air with him on the same side. Others stand still, at a distance, and stare at him as if he were some strange object. A beggar to whom he had given a gold coin, upon recognizing that the giver is the Jew, dropped it as if it had been a piece of burning coal, exclaiming "Take your gold; no Christian shall ever touch the money that was the price of his Saviour's blood." All around him he hears cruel invectives against him. Boys fling stones at him. Little wonder that, at the close of the chapter dealing with these cruelties and insults, the Non-Jewish author makes the Jew lift up his hand, and exclaim: "Ah, Nazarene, never will I be a follower of thine! Never!"

But Spain and the countries influenced by Spanish teaching are not the only lands where such treatment of the Jew is common practice. You meet with it in Russia and Roumania. You meet with it, in a more refined yet in a no less painful form, in Germany, in France, in other European lands. You meet with it in the United States. Some time ago, a Non-Jewish lady, a frequent attendant upon our services, informed me that when asked by Christian friends what church she attended she mentioned my name instead of giving the name of our Temple, fearing lest she would loose cast by telling that she worshipped God in a Jewish place of worship. Another, upbraided by some of her family for associating with Jews, excused herself on the ground that those she went with were not like the others. When asked: "What are the others like?" she confessed that she was obliged to say that she did not know, that all the Jews she had ever met were as good as Christians are, and some of them a great deal better. A Jewish lady desiring to

In other lands.

enter her daughter in a fashionable board school was refused on the ground that only three or four Jewish girls were acceptable, and that that quota was full. To the question: "Why do you discriminate? Are not Jewish girls as good as others?" she was told that they were as good, some of them better, brighter, more amenable to rules, more affectionate, but that if more were admitted, the school would lose Christian patronage, as Christian parents do not want their children to associate with Jews.

You probably recall the incident of Mr. Wm. Loeb, Jr., Collector of the Port of New York, a Non-Jew, being refused membership in the Union League of New York because his name had a Jewish sound.

Painful as such experiences as these are to the Jew, we must pity rather than condemn the offenders. These are as much the unfortunate victims of inherited or acquired prejudices or misinformation as we are the victims of frightful calumnies. They dislike or distrust or hate the Jew not from unpleasant experiences with him, not from any direct or indirect knowledge of malefaction or of want or character or culture on the part of the Jew, but from what they have heard or read of him. We were told in our last discourse how and why many Europeans have come to regard the American as unmannered and uncultured and untrustworthy. We were amused and annoyed and angered at some of their snapshot judgments and sweeping generalizations. But we felt that we could afford to pay little attention to unfriendly characterization of us by Europeans, that, notwithstanding the dislike of us on the part of some, we are courted by others, and that the tendency of late foreign writers has been to praise the American to the same degree in which he was censured by others formerly. But of men of truth and knowledge and justice capable of doing for the Jew what Bryce and Münsterberg have done for the American we have

Due to misinformation.

had but very few. Calumny is still the fate of the Jew, go where he may; distrust, dislike, prejudice, ostracism, hatred, are still encountered by him, no matter how faultless his behavior, how exceptional his culture, how distinguished his virtues.

And it would have been a miracle had it been otherwise. For tens of centuries the world's mind has been fed on material that could not but breed the bitterest kind of prejudice against Jews.

World fed on material breeding Jew-hatred.

We encounter it in Biblical times. We read of the Persian Haman telling his king that Jews observe their own laws and disregard those of the country in which they abide, declaring that there is no profit in permitting them to remain, and offering to pay a goodly sum for the privilege of exterminating them. Yet, in the same story, we read of the Jewess Esther so like unto Persian women as to be indistinguishable from them, and so worthy as to become the king's wife. And we read of her uncle Mordecai saving the king's life from the hand of conspirators.

Encounter it in Biblical times.

We read of the Egyptian High Priest, Manetho, urging the Emperor Philadelphus, one of the first of the Ptolemies to banish the Jews from his realm, as the earlier Pharaoh had done, giving as reason that the Jews are a leprous people. Others find additional reason for banishment in the godlessness of the Jews, in their refusal to show divine honors to the image of the emperor, in their worshipping instead the head of an ass, which they keep sacredly enshrined; in their being cannibals, fattening a man every year, and sacrificing him secretly, dividing his flesh among themselves, and while eating it, solemnly swearing to hate the Non-Jew. Apollonius Molo declares the Jews to be the enemies of all mankind, to which Posidonius adds "they are the worst of all men." Apion writes a whole treatise against them in which

Meet with it under Ptolemies.

he brands Moses as a seducer and wizard, and speaks of his laws as bad and dangerous. Their Sabbath he declares to be as injurious to mankind as is the disease from which it is derived.

Among Romans.

Jews fare little better at the hand of Roman writers. These charge them with disloyalty for refusing to worship the images of the gods and of the Roman emperor, and of being idlers because they abstain from work one day each week. They accuse the Jews of perverting the common people, who converted to them in large numbers because of superiority of Jewish faith and morals. Cicero advocated the suppression of their barbarous superstitions, and Petronius accuses them of worshipping the hog and the ass. Tacitus repeats other earlier Egyptian slanders against Jews. Seneca notes with horror that Romans are adopting the Jewish Sabbath and other Jewish institutions, and concludes with the words: "This abominable nation has succeeded in spreading its usages throughout the whole world; the conquered have given their laws to their conquerors."

It was left to followers of Jesus, however, to prove themselves bitterest haters of Jews. It was they who raised the base, wholly unfounded, unhistoric charge that

In Christian lands.

Jews persecuted and crucified God's Only Begotten Son, and they it was who spread throughout the Christian world the teaching that because of that heinous crime the Jews were the accursed of God and the despised of men for all times. From that time to this, there was no crime of which the Jew was not held capable, and which was not laid at his door. In popular tale of crime and horror the Jew was always the criminal. If the moral of a sermon needed the illustration of a sinner, the Jew was always at hand. He was always in league with the powers of evil, always consorted with devils and witches and spirits of the damned, and executed there diabolical schemes and plots. Children took

fright at the very mention of him, and pictorial representations of him were the extremes of ugliness. Cruel laws even compelled Jews to dress in disfiguring, digust—and ridicule—exciting clothes, compelled them to dwell in vile quarters, and to follow lowest pursuits. When plague or pestilence or drought or famine visited the land, it was the Jew who caused it. When a comet manifested itself in the sky, or war raged on earth, it was a manifestation of God's wrath because of the presence of the Jew. Jews sacrificed Christian children to use their blood during their annual Passover meals. Jews poisoned the wells, cast spells upon people, cattle and fields and made them barren. And a thousand other crimes Jews committed, full record of which you will find in ecclesiastical history and literature of the Dark and Middle Ages. You will wonder, however, when reading Jewish literature of the same period, and coming across the splendid types of spiritual and moral and mental grandeur which that period produced among Jews, the magnificent treatises on moral philosophy, the marvelous activity among Jews to keep alive the lamp of knowledge even at the darkest times—you will wonder how the mind of the Non-Jews could have been so blinded by prejudice and bigotry as not to see what the Jew really was during all that time, and what priceless contributions he made to the progress of the world.

Fortunately for us, in most of the lands, at the present day, prejudice against Jews is not nearly so bitter as it was in days gone by. Eyes of Non-Jews have been opened, they have acquired the art of seeing the Jew as he is, not as prejudice had pictured him to be. People have learned to recognize that the Jew shares every trait, good or bad or indifferent, of every other human being, of like circumstances. If cultured, the Jew is as refined as the best of others, if uncultured, he is as boorish and repellent as the worst of others. If beneficent, the roster of benefactors

Prejudice has lessened.

holds none more generous than he; if greedy, there are few as rapacious as he. He might well alter the Latin saying: *Homo sum, humani nihil a me alienum puto* into reading: "I am human; nothing that affects human nature, for better or for worse, is strange to me."

Permitted as the Jew now is to mingle freely with Non-Jews, to live where they live, to dress as they do, to attend the same schools, theatres, concerts, to travel in the same trains and ships, visit the same resorts, stop at the same hotels—excepting those few in which the twentieth century call of justic and liberty and equality has not yet resounded—he has become so like unto Non-Jews in appearance, speech and manner as to be for the most part indistinguishable from him. Non-Jews have mingled freely with Jews, for weeks and months, without knowing who their associates were, have associated with them even while clinging to the belief that Jews were so easily distinguishable from others that they could be singled out at once.

Yet, larger recognition of likeness between Jew and Non-Jew needed.

At the conclusion of one of our Sunday Services, a couple turned to one of our ushers, and, pointing to the ministers on our platform, asked: "Which of them is the Reverend Dr. . . . . ?" naming a distinguished preacher of a Christian Church located near this Temple where they had manifestly intended to worship. They were probably not a little surprised when they learned that they had participated in a Jewish service and had discovered no difference in the mode of worship, in the language used and in the morals taught.

To how many of us has it not happened that things were told us against Jews by Non-Jews in their belief that we were not Jews! How often has it not happened that certain people, guilty of misconduct, were held to be Jews when their ancestry might have been traced back to good old Puritan or Huguenot stock!

I recall such an instance on the steamer on which I crossed the ocean last summer. Walking the deck, behind a couple, I heard the gentleman in front of me remarking to his companion in reference to two young ladies passing in the opposite direction: "Good-looking, but loud; they are Jews:" Having my doubt as to the thus criticized being Jewesses, I made it my duty to inquire, and I learned that they were members of a rich Non-Jewish family of this city. To that censorious gentlemen "loudness" is probably an unfailing sign of "Jewishness." If such be his belief, I might easily cure him of it, by taking him to places where he might see loudness among Non-Jews, and refined simplicity among Jews.

Recent illustration of such need.

Spurred on by this little incident, I made it one of my diversions, while travelling abroad during the past summer, to see in how far I could judge of people being Jews or Non-Jews from their appearance and conversation. It was not always easy, and I often mistook, especially when my observations was made among foreigners. I found that neither look nor talk nor walk, neither table-manner nor parlor-behavior constituted the unfailing sign. I found blond Jews and dark-haired Non-Jews; hook-nosed Gentiles, and Jews of the Grecian type of countenance. I found Jews among the high Alpine climbers. Jews on their way to Stockholm to participate in the Olympic Games and Non-Jews peddling small wares in the boulevards. I saw Jews who had discarded Judaism, and Non-Jews who had adopted it; Jews who were idealists and Non-Jews who were materialists. I saw Jews who were beardless and Non-Jews who wore long beards. I saw Jews with Non-Jewish names, and Non-Jews whose names were Biblical. I heard the Captain of the steamer, and a distinguished German *prima donna* held to be Jews because they spoke broken English, and a talented Jewish violinist held to be Non-Jewish

Difficult to distinguish between Jew and Non-Jew.

because he spoke the vernacular with a perfect accent. I saw Jews and Non-Jews fond of displaying person and dress and jewelry, and both shrinking from making an exhibition of themselves. I saw both subject to seasickness, and both submit gracefully to the motion of the sea. I found both rebellious against certain foreign customs, and both easily submitting to them. I found both planning how to cheat the United States government out of custom duties, and both scrupulously complying with the law. I found both taking active part in the auction pools on the steamer, and both speaking with disgust of that gambling practice. I found both among the participants in the concert given for the benefit of the Seamen's Widows and Orphans. No matter whether they worshipped in synagogue or church, if ladies and gentlemen, both bore themselves as such; if lacking these qualities both behaved as boors.

So much for the difference between the Jew and the Non-Jew. As for the other differences of which we hear so much, investigation discloses as little truthfulness in them as in those which we have named. If the Jewish immigrant from some backward European country differs, on his arrival upon our shores, from the standard American type, he does not differ from the Non-Jewish people of his class in the land from which he hails. His children's culture will be our culture. His grandchildren will probably set the styles for both American Jews and Non-Jews. If the Jew is clannish it is largely because exclusion from the society of the Non-Jews forces him to seek companionship among his own. And that the Jew is not as clannish as he has been represented to be was clearly demonstrated in the late election in the State of New York. Had the Jews of that State voted for the gubernatorial candidate who shared their religious belief instead of for the one who represented their political opionion, the Hon. Oscor I. Straus would now have been the Governor-elect of the Empire State.

Larger knowledge of Jew will lessen belief in sweeping generalizations.

They know not the distinguished record of the Jew in the story of the United States who accuse him of lacking in patriotism.

They know not the story of the princely benefactions to Non-Jewish institutions by Jews, who speak of their being interested only in their own people.

Notwithstanding his extreme modesty in all his giving, the name of Mr. Jacob H. Schiff is, even in despite of himself, written large among the donors of a number of our leading universities and other non-sectarian institutions, as well as among the benefactors of dozens of eleemosynary institutions of creeds other than Jewish.

For nearly a quarter of a century, Mr. Nathan Straus, of New York has carried on, single handed, his now world-wide pasteurized milk laboratories and dispensaries, by means of which he has saved the lives and strength of thousands of babes and adults, irrespective of creed, and upon which he has expended from one-fifth to more than one-half of his annual income.

The will of the late, lamented Professor Morris Loeb, just made public, speaks, among a number of other non-sectarian bequests, of one of $500,000.00 to Harvard University for the advancement of Chemistry and Physics.

Who knows not of the enormous annual non-sectarian benefactions of Mr. Julius Rosenwald, of Chicago. Let me enumerate a few of them. $250,000.00 to the University of Chicago. $250,000.00 towards ten Young Men's Christian Association Buildings for colored men. $100,000.00 for educational work among colored people. $50,000.00 towards Propold Hotel for working people. $25,000.00 Bureau of Public Efficiency. $20,000.00 School of Civics and Philanthropy. $20,000.00 Glenwood Manual Training School. $10,000.00 Morris Potter Memorial Hospital.

Here is a partial list of non-sectarian donations by another

prominent Jewish benefactor, Mr. Adolph Lewisohn, of New York: Columbia School of Mines, $250,000.00. Stadium for the College of the City of New York, now in course of erection, probable cost about $200,000.00. Post Graduate Hospital, Hamburg, $25,000.00. Wissenschaftliche Stiftung, of Hamburg, $25,000.00. Dartmouth Chemical Laboratory, $5,000.00. Dartmouth, equipment of Library, $5,000.00. Princeton College Infirmary and for other purposes, $7,500.00. Young Men's Christian Association, Gymnasium, $2,500.00. Yale College, Series of Lectures, $3,000.00. School of Applied Design for Women, building fund, $5,000.00. National Child Labor Committee, about $5,000.00 yearly. Babies Hospital, $5,000.00.

And did time permit, I could speak of a large number of other Jewish benefactors, whose contributions to Non-Jewish charities would compare most favorably with those of the few I have named. Scarcely a will of a well-to-do Jew but it contains some bequest to some Non-Jewish charity. Rarely, very rarely, does one hear of a bequest to a Jewish charity by a Non-Jew.

They know not of the vast numbers of Jews engaged in productive labor, ever since the privilege of entering that field was accorded to them, who speak of Jews following exclusively commercial and financial pursuits. In our Eastern States, one may see almost daily Jews settling upon farms that have been deserted by their former Non-Jewish owners. Had our National Farm School the means to house and care for all the Jewish lads who clamor for a practical and scientific training in agriculture, it could count its students to-day by the thousands. Had our Agricultural and Industrial Aid Societies the means to put upon farms all the Jews who are eager to exchange the peddler's pack for the plow, and the yardstick for the hoe, the number of our street venders and other petty traders would be decimated.

They know not of the appalling poverty of one-half of the Jews of the world who repeat the silly expression "Rich as a Jew."

They who generalize the sins and failings of individuals into characteristic traits of all Jews are yet more guilty of libel than are those who slander the Americans. The gigantic might of the latter enables them to look with indifference upon all such calumnies. The Jew has to reckon with deep-rooted prejudice which gives ready ear even to absurdest report, and long-enduring credence even to blackest lie.

The Jew does not object to censure if deserved; neither does he ask for praise, if undeserved. He asks but for the fair treatment for which Hamlet asked when he said :

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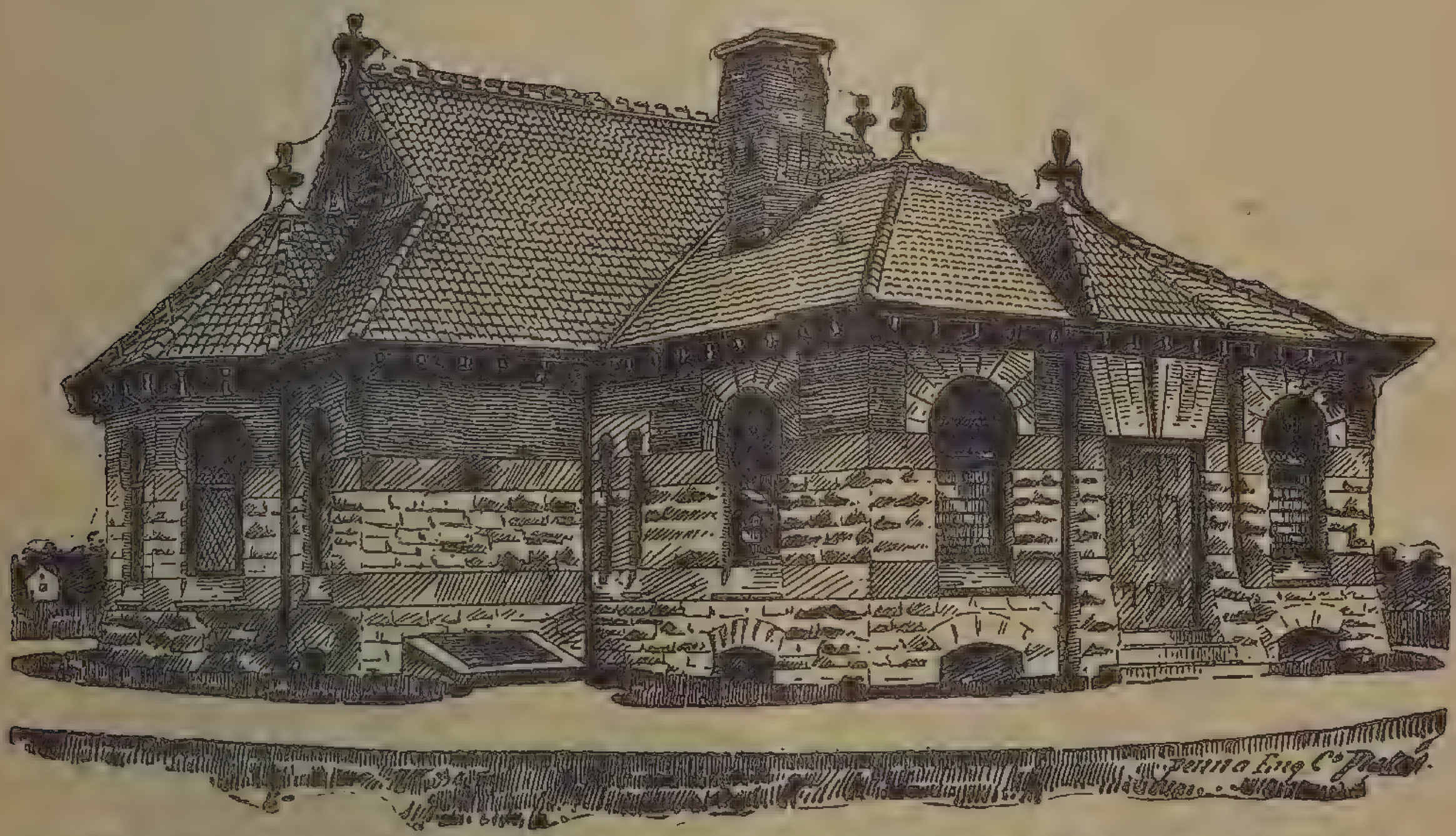
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of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXVI Sunday, January 5th, 1913 No. 9

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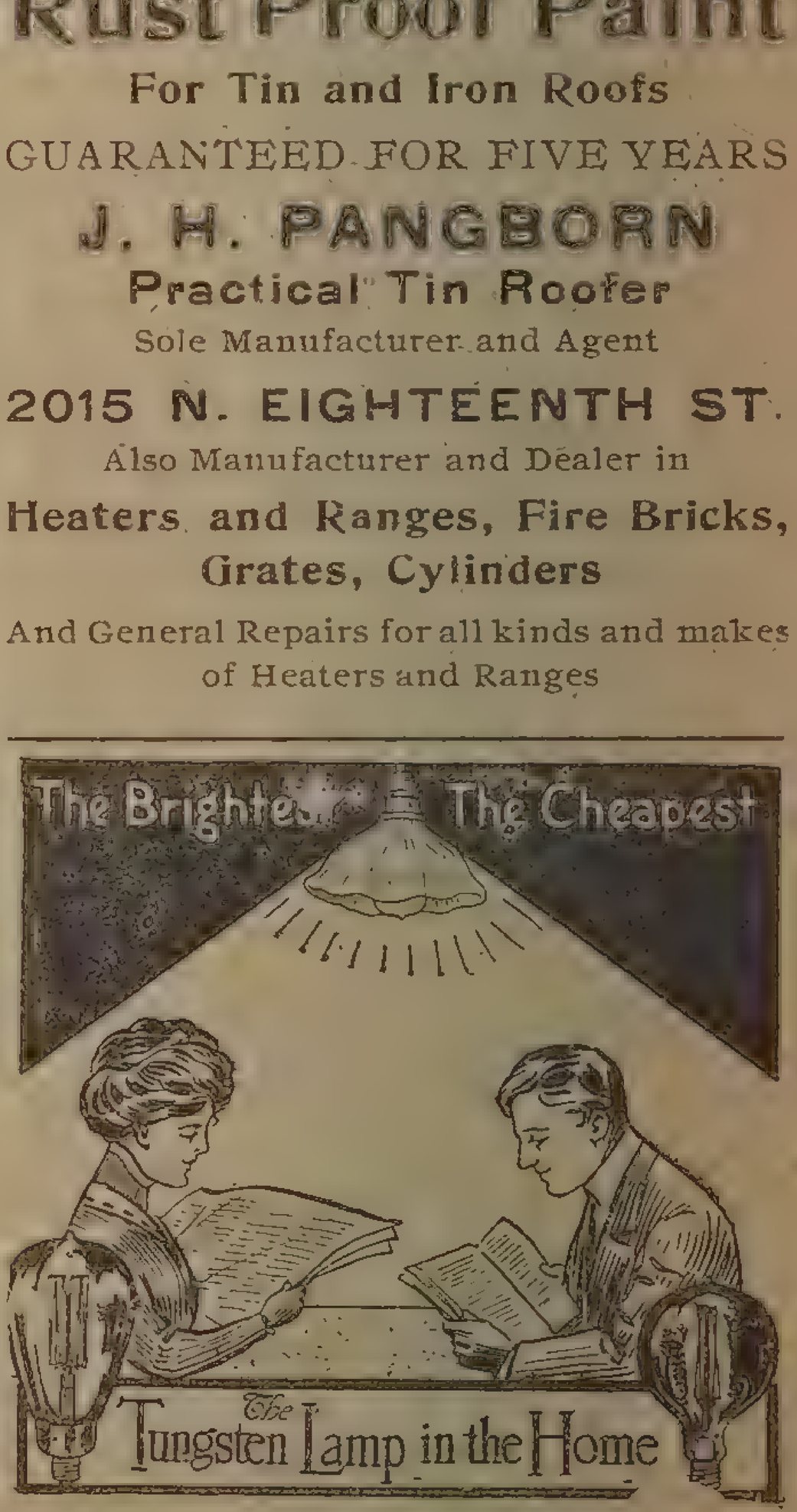
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The return of Dr. Krauskopf to occupy his pulpit regularly after this, is a matter of sincerest congratulation. He announces among the Sunday discourses to follow, such as these:

"As Others See Us."

"Jews and Other People."

"Noble Creed Compels Noble Deed."

"Within a Swiss Cemetery."

"Let the Guiltless Cast the First Stone."

Nuhle Creed Compels Nuhle Deed.

A Discourse, at Temple Keneseth Israel,

by

Rabbi Joseph Krauskopf, D. D.

Philadelphia, December 29th, 1912.

We often sit in judgment upon deeds of our ancestors, and our verdict upon them is frequently far from favorable. We speak with horror of their cruel warfares, of their heartless religious persecutions, of the despotic rule of their kings, of the separation of their people into classes with impassable barriers between them, of the brutal oppression of the lower by the higher.

Our judgment of ancestors often severe.

Do we as often think that our posterity will sit in judgment upon deeds of ours, and do we ask ourselves what their verdict will be? And do we realize that, in all probability, their judgment of our doings will be severer than ours is of theirs? Do we realize that things may be said in extenuation of misdeeds of our ancestors which our posterity will not be able to say in extenuation of misdeeds of ours?

Posterity's judgment of us will be severer.

We shudder at the sight of former-day torturing instruments; horror seizes upon us when we think of the agonies that were endured by human beings when these fiendish inventions of cruelty were put into operation, when we think of how innocent people confessed themselves guilty of whatever they were accused, preferring a speedy death to a continuance of such excruciating tortures. Our hearts ache when we look upon the spots where harmless old women were hanged as witches, where some of the best of

Some misdeeds of ancestors.

men were burnt alive at the stake because of difference of faith, or because of different interpretations of the same faith.

But, with all our horror and heartache, we feel that we must temper our condemnation with clemency. They did what was wrong, but they did it in the belief that it was right. They did what they believed God wanted them to do. They tortured the heretic to affect, if possible, his own salvation, but by all means to keep others from running the danger of incurring eternal damnation by following his dissenting teachings.

Must be tempered with clemency.

I fear our posterity will not be able to show such clemency toward us. I fear they will not be able to say of their twentieth century ancestry: "We must forgive them, for they knew not what they did." The blindness and ignorance, the narrowness and perverted views, of former ages are not those of our own age. We know what we do when we do wrong, and we know that we often do what is wrong, what religion condemns, what conscience denounces, what justice execrates, what law forbids. With a press at our command as free, as all-knowing and all-telling, as ours at the present day, with an output of magazines and books as gigantic as that which daily leaves our monster printing presses, and which fearlessly discuss all manners of evils, with schools and colleges, pulpits and platforms, as busy in the dissemination of knowledge as ours are in these times, no one in possession of a rational mind can pretend ignorance of wrong in the social and political and moral life of our and other countries.

Such clemency not deserved by us.

And large is the number of those, who, if there be a speck of honesty left in their souls, dare not claim freedom from all responsibility for present-day sufferings. There are those who grow rich at the cost of other men's impoverishment. There are those

Our failings not chargable to ignorance.

who grow strong at the cost of other men's enfeeblement. There are those who live in idleness at the cost of other men's enslavement. There are those whose costly fineries and jewels force others to have scarcely enough to cover their nakedness. There are those who are rioting in luxuries the cost of which compels others to do almost without the necessities of life. There are those who live in proud mansions which were built of the gain of commercial fraud, of professional dishonesty or political trickery. There are those who, for the mere love of "bigness," rear vast corporations which crush the life out of humble enterprises that had been built up by patient labor and diligent industry. There are those who house their dogs in marble kennels, and bed them on rose-wood beds, and deck them with silks and furs, and put jewel-studded collars upon their necks—and yet reck not whether some poor mother have enough of rags with which to cover her shivering babes in some attic or cellar room. There are those who this coming New Year eve will pay from ten to fifty dollars and more for the mere privilege of occupying a table in some fashionable restaurant, and what they will spend there besides would quite suffice to furnish bread for weeks, even for months, to a considerable number of starving people. There are those who make it a study to discover ever newer, ever more expensive, more fantastic, more grotesque ways of dining and wining their friends, when, probably not many squares distant from them, there are men and women who, despite hard labor and unending privations, must study hard to discover new ways to make their little income meet the present-day high cost of living. There are those who, in search for ever newer and racier sensual indulgences, think nothing of ruining the character and blasting the lives of the innocent, and breaking the hearts and darkening the homes of those to whom they pledged life-long faithfulness at the marriage altar.

And what is still worse, some guilty of one or the other of these charges, even believe themselves quite religious, are held to be members in good standing in their respective church, even fill offices of trust in the vestry. Some of them even think themselves exceptionally good, quite deserving of loud and unstinted praise, because they made the recent Christmas day happier for this or that poor person by gifts of money or food or clothes or fuel.

Some of the irreligious believing themselves religious.

I feel grateful to everyone who makes the lot of the poor and suffering happier on Christmas day, and, whatever the creed of the donor, I feel grateful to it for inspiring at least so much good one day in the year. But what of the 364 other days in the year? What of the cold and hunger and suffering on other days that need ministering to, and that fail to awaken a thought or deed of aid and commiseration? Is the unfed stomach less susceptible to hunger, and the unclothed body less susceptible to cold, on the 25th day of January and on the 25th day of February than on the 25th day of December? What of the thoughtlessness, indifference, heartlessness, meanness, extortion, thievery, oppression on the other days of the year?

Because of Christmas day generosity.

Never a Christmas comes and goes, but it brings back to my memory the pathetic little story a settlement worker once told of how she had prepared a Christmas surprise for a poor little child, of how, upon awakening in the morning and finding itself surrounded with Santy's kind remembrance, with toys and candies and cakes and wearing apparel, the child clapped its little hands, and burst forth in loud exclamations of joy, how a few moments later it quieted down, and then began to cry, and when asked the reason sobbed forth the sad words: "*To-morrow won't be Christmas any more.*"

Little creed in kindly deed when shown but one day in the year.

What a little philosopher that child was! Not the ablest sermon, not the most erudite essay or lecture, has ever ex-

pressed more eloquently all the fulness and all the emptiness, all the reality and all the sham of the Christmas spirit, a spirit large with kindness one day, followed, in far too many instances, by 364 days of cruel indifference, of cold neglect, of unpitying selfishness.

We are told that the remembering of the poor on Christmas day was instituted in honor of the birth of the founder of Christianity. Though acquainted with the pre-Christian origin of Christmas, we nevertheless agree with the followers of Jesus that such a commemoration is worthy of him who addressed himself especially to the poor, consorted with them, labored to better their conditions, to keep men from wronging them and from committing other wrongs. We are shown in the Gospels the noble creed the Nazarene taught, the creed that exalts meekness and mercy, purity and righteousness, peacefulness and forgiveness, the creed that prohibits persecution and punishment, that teaches non-resistance, that bids him who is smitten on one cheek to turn also the other, and him that is robbed of his cloak to give also his coat, rather than get into strife or go to law, the creed that bids men to remove the beam from their own eyes before looking for motes in other men's eyes, that bids men to agree with their adversaries quickly, to do to others as they would be done by, to love their enemies, to bless those who curse them, to do good to those who do them evil.

Creed of the Founder of Christianity.

We are also told that those accept as their creed that which Jesus taught, who are baptized and confirmed in Christianity, who call themselves followers of Christ. And we are informed that of such followers of the noble creed of Jesus the world to-day counts some four hundred millions.

Would to God we could also be told that the Deed of those who call themselves followers of Christ is as noble as their Creed. Contrast the beautiful creed of Christ with some of those horrible deeds of

Deeds of his followers.

which I have spoken, deeds of rapacity and lust, of heartlessness and oppression, of fraud and violence, committed by people who call themselves Christians. Four hundred millions professing in Christian lands the creed : Blessed be the poor and meek and humble, for theirs will be the Kingdom of God, while the rich will find it easier to pass through the eye of a needle than to enter the gates of heaven, and yet on every side we behold a mad and unscrupulous race for wealth and power; everywhere honor for the rich and contempt for the poor. Four hundred millions professing themselves followers of the noble creed of non-resistance, the creed of peace and good-will, of mercy and forgiveness, and yet Christian lands studded with fortresses, bristling with cannons and bayonets, swarming with armies and navies, their gun-factories busy day and night turning out instruments of death and destruction !

Think of the Balkan states and Greece, regarding themselves the most orthodox of Christians, celebrating on last Christmas day the birth of him who came to teach mankind that peace is to be maintained at any price, and good-will established at every sacrifice. And then picture to yourselves what that day must have meant to thousands of bereaved and darkened homes in those countries, homes robbed of husbands and fathers, of sons and brothers, their supports and guides and stays. Try to realize what that day must have meant to thousands, once the strength and pride of their families, now crippled and maimed, writing in agony in military hospitals, what that day must have meant to tens of thousands compelled to freeze in disease—and hunger-ridden army camps,—for the most part peaceful peasants and simple artisans, who never had a quarrel with the Turk, who, if of any contentions they knew they were those between the Balkan states themselves—states that made common cause against the Turk the moment they found him helplessly weakened by his protracted and uneven war with

Instanced in Balkan War.

Italy. Think of the massacres and outrages that were committed by both Christian and Mohamedan, on non-belligerents, on tottering old men, defenseless women, helpless children.

Think of the plenipotentiaries of these states at the Peace Conference at London, themselves located at comfortable hotels, faring on sumptuous meals, royally entertained by Lords and Ladies, all of them professing orthodox Christianity, yet strenuously objecting to allowing food being brought to the starving Turkish soldiers in the besieged garrison of Adrianople. As if religion did not teach: "When thine enemy is hungry give him bread to eat."

Think of how all these bereavements and sufferings and atrocities might have been avoided had Christian Deed conformed with Christian Creed, had the Balkan states, following the teachings of Jesus, submitted their grievances, real or imaginary, to the International Court of Arbitration at the Hague, a Court that was called into being for the adjudication by competent authorities of just such troubles as had arisen between them and their Mohamedan neighbor.

Think also of the heads of the church of those Balkan countries, ministers of a God of Love, urging, with cross in hand, the armies forward to the battlefield, blessing their banners and their arms, invoking the Prince of Peace to grant victory to the dispensers of death and destruction.

Think of the ease with which these bloodsheds and destructions might have been prevented by the great Christian powers of Europe, had they but chosen to cry a halt, had they not seen their own advantage in keeping silent, had their own robberies—England in India and Africa, Russia in Poland and Persia, France in Algiers and Morocco, Austria in Bosnia and Herzegovina, Germany in China, Italy in Tripoli—not shamed them into not forbidding unto others what they themselves had done.

Could have been prevented by Christian Powers.

Loud and mighty were the shouts of joy that resounded in 1899 when the International Court of Arbitration was founded

By Arbitration Court at the Hague.

at the Hague. Throughout the world echoed and reechoed the praises of the present Czar of Russia, whose *Rescript* to the Nations of the Earth had brought that Court into existence, who in that Manifesto had declared :

"Hundreds of millions are expended for terrible engines of destruction, which, though to-day regarded as the last work of science, will to-morrow lose all value because of some new invention in the same field. National culture, economic progress and the production of wealth, are paralyzed or checked in development."

"Meanwhile, in proportion as the armaments of each power increase do they less and less fulfill the object which the governments have proposed."

"Economic crises, due in great part to the system of armaments *a outrance*, and the continual danger which lies in this accumulation of war material, transform the armed peace of our days into a crushing burden which the peoples bear with more and more difficulty. It seems evident that if this state of things continues, it will inevitably lead to the very cataclysm which it is desired to avert, of which the horrors are terrible even in anticipation."

"For all nations it is a supreme duty to-day to put an end to these constant armaments, and to seek means for warding off the calamities which threaten the whole world."

Truly a noble Creed, but, oh, how ignoble the Deed ! Scarcely had that Arbitration Court been established, scarcely had the nations signed their agreement to submit to it their strifes and contentions, when it was discovered that the *Rescript* that had called it into life had been nothing but empty sound. The very Czar who issued it was the first to forget the existence of that Court, when he engaged in his calamitous war with Japan. And he forgot it a second time, when he ordered his soldiers to invade for the purpose of destruction and conquest the land of the unfortunate Persian, with never a word of protest from his English ally. The Austrian Emperor, too, was one of the signatories of that Court, and he proved it by his seizure of the provinces of Bosnia and Herzegovina. Italy, another of the signatories, marched into Tripoli without apparently

Failure of the Arbitration Court.

remembering that there was an Arbitration Court at the Hague. The German Kaiser, another signatory, dispatched his soldiers to China on a war of revenge and pillage, enjoining them, in his parting words to them: not to spare the enemy, not to give quarter, so to bear themselves that the name *Christian* shall strike horror in the hearts of Asiatics for ages to come, an imperial injunction that was heartlessly obeyed.

And during all these violations of sacred compact, during all these transgressions against the Peace Gospel of the Founder of their Church, whom they profess to follow, not a sound of protest was heard from the Vatican of Rome, from the Patriarchate of the Greek Church, from the Archbishoprics of Canterbury or York, from the court preachers of St. Petersburg, Berlin, or Vienna.

Failure of the Church.

Yes, posterity will sit in judgment upon us, and, convinced as they will be that we sinned knowingly, that we consciously violated the law of God and man, waged cruel war, butchered the flower of our youth, outraged and massacred the innocent, oppressed the weak and helpless, wronged the defenceless, they will show little mercy in their verdict. Posterity will even question our sanity when they will figure up the hundreds of millions of dollars our age has annually expended in preparation for cruel war, and the millions of our ablest and strongest men who were annually withdrawn from useful occupations to be trained in the art of killing each other.

Posterity will question our sanity.

We are going forward to better days, and I believe the Women's Rights Movement will greatly hasten our steps thitherward. When women will have the right to vote men will cease to slaughter each other. When women will have the right to legislate they will refuse to sacrifice to king's greeds or ambitions their sons and husbands, their fathers and brothers.

Will righten what we have done wrong.

Posterity will right what we have done wrong. Noble Creed will realize itself in Noble Deed. Religion will come to its own. They know not whereof they speak who speak of religion having outlived itself. The real religious life has scarcely yet been tried. The Christian has scarcely yet been *Christian*; nor the Moslem *Mohamedan;* nor the Jew *Jewish.* Had each of these been what each professed to be, there would long since have been Peace on Earth and Good-Will Among All Men.

Week of Jan. 6th, 1913

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"The Poor Little Rich Girl"

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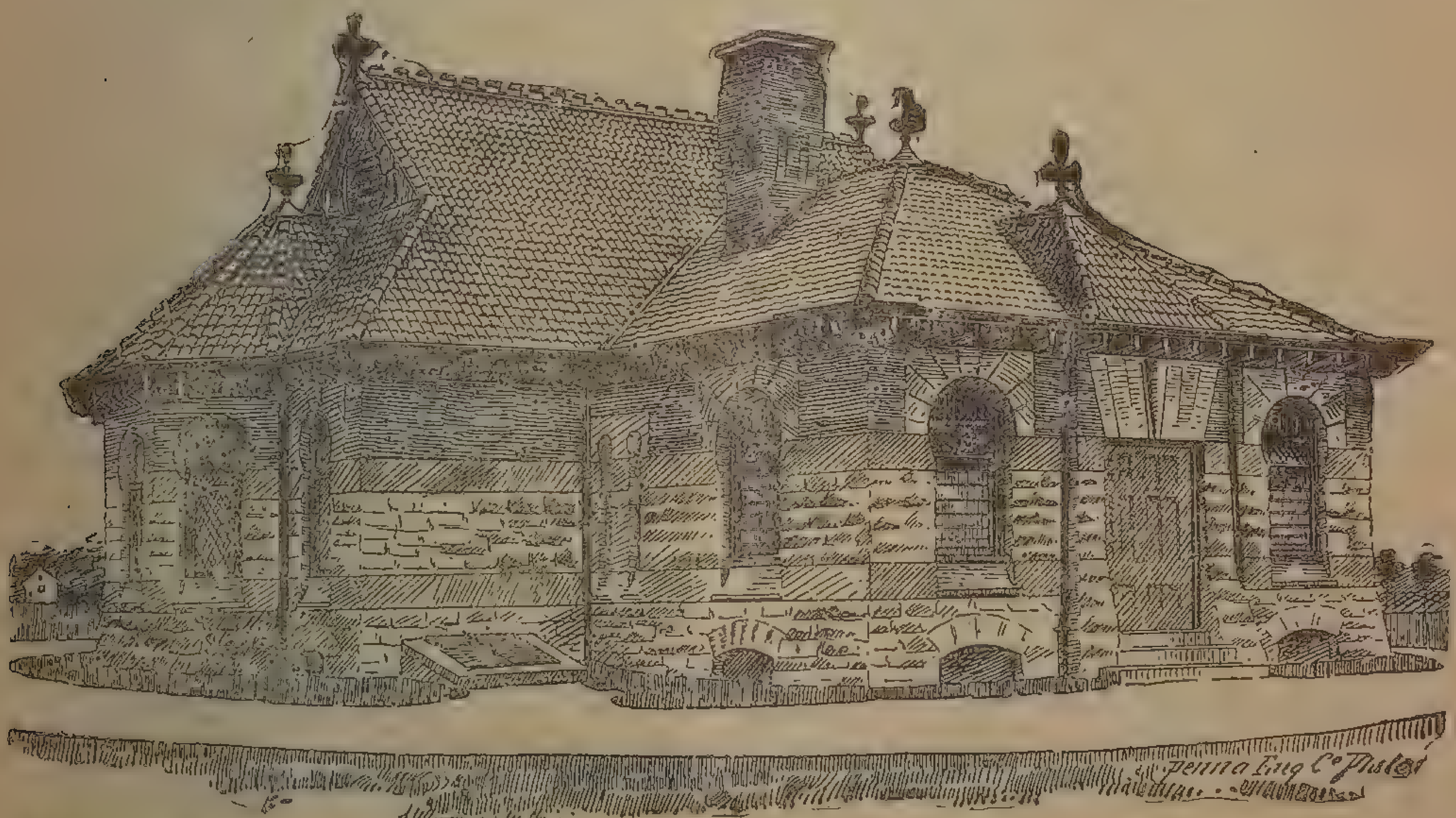
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Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXVI Sunday, January 5th, 1913 No. 10

AMONG OUR FELLOW-MEN

BY

Rabbi ISAAC LANDMAN.

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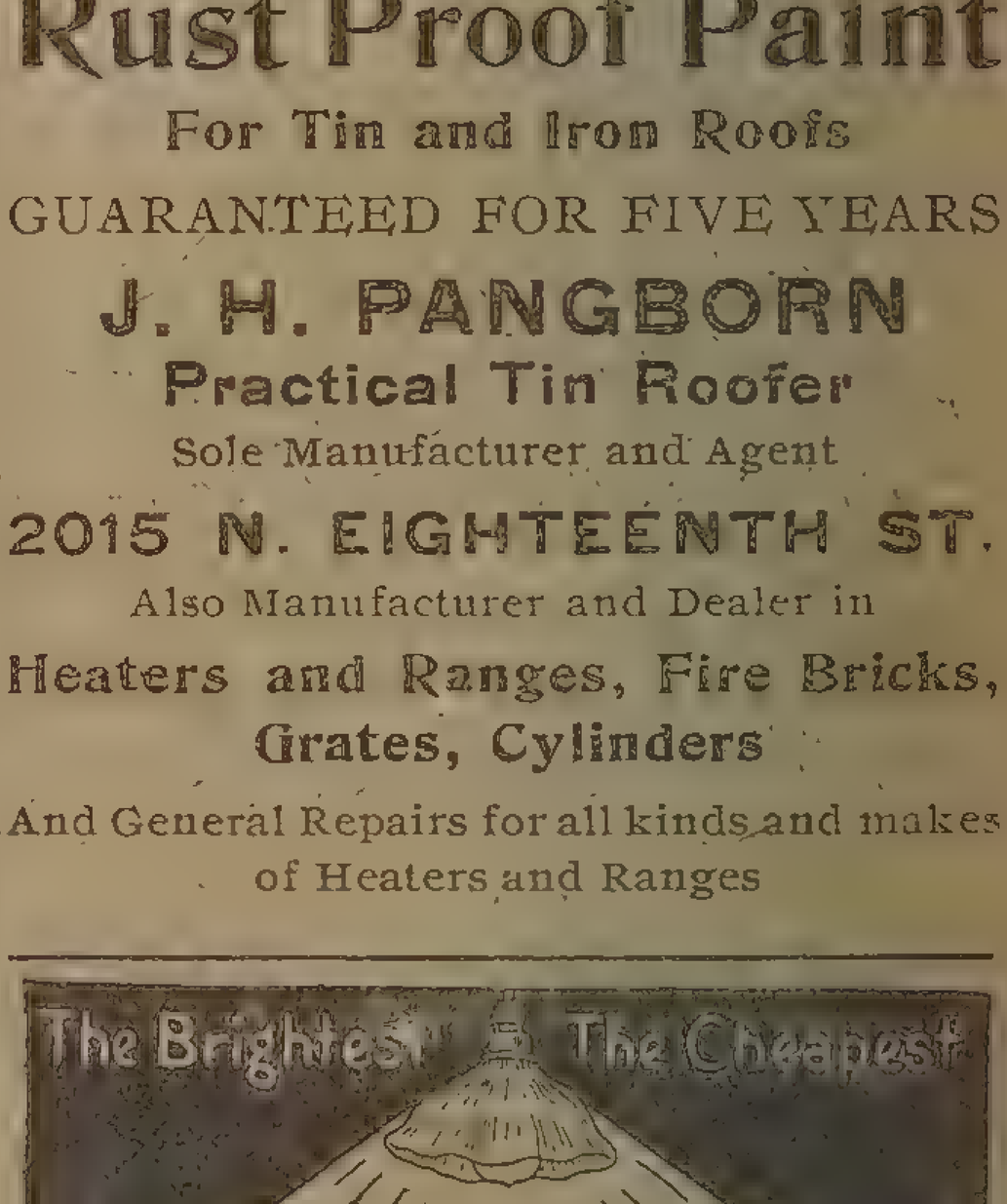
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Among Our Fellow-men.

A Discourse at Temple Keneseth Israel,

by

Rabbi Isaac Landman,

Philadelphia, January 5th, 1913.

Origin and Destiny—and the average man's immediate problem.

Scientists are still at work discovering the origin of man—and will continue so for many generations. Philosophers are still engaged in speculation on the destiny of man—and will continue so for many generations. The average man, however, is troubled little by the scientists' and philosophers' dilemma. Now and then he is interested to hear about the origin of man, of course. It is a pretty question, but only for those who have leisure to worry about such things. Now and then he is interested to hear about his destiny, of course. It is an interesting speculation, but only for those who are inclined to delve in the mysterious. For him, right here on earth, a cog in the great machine called life, the immediate problem of the immediate present with its immediate demands is sufficiently harrowing to keep him alert, and busy, and absorbed to the full limit of his time and capacity.

It is a problem that deals with the here-and-now.

This immediate problem, for the average man, who has neither time for discovery in the field of science nor for speculation in the field of philosophy, is, at first glance, a very simple proposition. No matter what his origin scientifically, and no matter what his

destiny philosophically, it is certain that he must live right here and now. His origin, in some way, may affect his here-and-now; his destiny, whatever that may be, must be worked out in the here-and-now.

and with *a man among his fellow-men.*

It is true that this business, called life, is quite perplexing. From the moment of birth to the moment of death it is a rather complex situation. Without his consent man is thrust into the world; without his consent he must live in it; without his consent he is taken out of it. And as to what it all means, he is quite ignorant, and, perhaps, doesn't care, except for the one apparent fact: *he is a man among his fellow-men.*

Originating from among his fellow-men, a man's destiny is knit with that of his fellow-men.

But cognizance of this one fact immediately puts a construction upon the meaning of life in the here-and-now. Originating from among his fellow-men, each man, it is evident, is not an isolated phenomenon, standing alone, self-dependent and self-sufficient. He is a unit among many units. His labor is worthless without their labor. His reward from, and satisfaction in, his labor is insipid without their approval. His life is completely knit with their lives, his needs with their needs, his striving with their strivings, his hopes with their hopes; and, therefore, his destiny with their destiny.

All the privileges and blessings of civilization result from man's dependence upon his fellow-men.

All that we are, all that we possess, is the result of centuries upon centuries of our living among our fellow-men. Without them human progress is impossible. When the first fisherman concluded an agreement with the first hunter to trade his surplus fish for the other's surplus meat or skins, civilization began. The relation and inter-relation of the individual wants and aspirations of men among men gives impetus to civilization's progress. There is not a privilege that

our fathers possessed, there is not a privilege that we enjoy, but which our fathers did not possess, that cannot be traced back to the time when the first man discovered that living alone and separate from his fellow-men is not living at all.

Dependence of city and rural population upon each other for necessities of life, our proof.

The whole story of human progress and civilization is a chronicle of the results of the interdependence among fellow-men. The scientific production of the bread of life from the soil, which is counted upon, in modern times, to overcome the evils of congested city life, cannot be accredited to any single individual nor to any single generation. The inventor of the steam plow, or of the reaper and binder, is as closely connected with the man who first scratched the earth with a stick and reaped the harvest by tearing it from the roots as is the babe born at this moment connected with the first pair of the species. Our city dwellers are as dependent upon the country population for their bread as the country population is dependent upon the city dwellers for the products of urban industries. The rural population cannot get along without these any more than the crowded cities can maintain themselves without farm products. The very fact that this condition turned inventive minds to the science of agriculture, on the one hand, and to the science of speedy production in the industries, on the otther, points to the dependence of man upon his fellow-man as the mainspring of mankind's progress.

Revolutions in the status of the industrial class, a second.

Industrial and scientific progress has given the present generation many advantages over those of the past. We enjoy the results of the mechanical development of the industries, which has cheapened industrial necessities for us; scientific reproduction of lux-

uries has placed them within the reach of almost all. But far more important than these essential blessings are the rights and privileges that the various industrial struggles and revolutions have wrested for this generation. The workingman of to-day enjoys privileges never possessed by his class before. He has advantages of legal enactments and of moral co-operation that were but dreams a generation ago. In many instances he has become an actual sharer in the profits of the wealth he creates. However, he owes his great good fortune of the present not to his own efforts alone, but to the equally desirous, though less successful, strivings of the long line of his fellow-men who preceded him in the industries

The civilizing agencies of transportation and the printing press, a third.

Economists say that transportation facilities and the printing press have accomplished more for civilization than all other agencies. But the steel ribbons that bind one end of a continent to the other trace their origin and efficiency back in a direct line of development to the animal trek that was first trod by man; the floating monsters of industry and pleasure that eliminate the seas and make continents as one continuous land, to the first frail raft built on a shore of a stream; the huge presses that turn out hundreds of books and thousands of newspapers an hour, to the first crude instrument with which an hieroglyphic was chiselled in rock. Besides, these agencies of progress and civilization would never have come into being, if man in one part of the world had not been dependent upon the product of his fellow-men in another part; if man had not desired to come in actual contact with his fellow-man, to see how other peoples live, their manners and customs; if man had not craved to know

the thoughts and strivings of his fellow-men. This interdependency added experiment to experiment, discovery to discovery, until we, of this generation, can rouse the world in an hour with a thought, and encircle the globe in a trice with a spark.

Happy are we in the advantage of law and order, of social and political equality, of religious liberty; but we rarely stop to consider how we came by them. We accept the struggles that were made, the wars that were fought, the sacrifices that were offered, the martyrdoms that were suffered as a matter of fact. We take these all for granted, along with the rest of the blessings that preceding generations have willed to us.

Our advantages of political equality and religious liberty, a fourth.

One thing we have learned, however. The blessings we enjoy to-day are not the fruitage of single acts of individual men, or even of single generations; they are the cumulative efforts of centuries upon centuries of toil and achievement of men among their fellow-men. This is not by any means a new conclusion arrived at by the wise men of to-day. It is as old, at least, as the second commandment. The writer of that remarkable series of laws—the Ten Commandments—understood the matter full well when he warned man that God visits the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Him, and shows loving kindness unto the thousandth generation of them that love Him and keep His commandments.

We know that all these blessings are the cumulative results of the interdependence of individuals and generations.

In other words, both good and evil are cumulative. But the good that men do lives after them longer than does the evil. This is as it should be in a world that is striving toward perfection. And as we are consid-

Evils, too, are cumulative: but we are concerned, now,

only with generations that were a force for good.

ering only the blessings that accrue to men living among their fellow-men, we can well afford to forget the evil generations that have retarded the progress of humanity, in the contemplation of the good generations that have made so conclusively for its advancement. The question that is vital to us is: Is our generation a force for good or evil?

Our generation, unqualifiedly, is a force for good.

It can be conceded, unqualifiedly, that our generation is a force for good. As a generation, we also are engaged in far-reaching movements calculated to better humanity. We are passing through a period of social, political and religious unrest, the beneficent results of which seem to be beyond our power to estimate. The epoch-making labor strikes of our day have resulted in great benefits for our industrial workers. The sincere and concerted agitation against the white-slave traffic indicates a higher moral tone to our consciousness. The increasing qualifications for entrance into the great humanitarian professions, such as medicine and law, indicate a greater regard for human welfare and the common good. Our trust investigations are an expression of the innate dread of the present generation of oppression in any form, and a demand for higher morals in trade. The abrogation by the United States of the treaty with Russia for the principle of equal rights for all citizens without distinction as to faith shows that, in this country, at least, man is willing to make sacrifices for absolute religious freedom among his fellow-men. All these movements are calculated for good not only in our own generation, but are bound to be cumulative for good to future generations.

But, as individual men among our fellow-men, what are we doing, as individuals, to advance these movements to blessed fruition? It is true that if an individual fails to do his share it will not greatly affect the heritage of good that this generation will leave to its successors. But, inasmuch as each individual fails, the generation has failed. We are every one of us a center, from which good or evil radiates. Our every act, our every thought, reacts not only on ourselves, but upon all those who come in contact with us. This reaction is not only immediate in its effect, but cumulative as well—the evil unto the fourth, the good unto the thousandth generation. Therefore, we are bound by unbreakable bonds not only to the here-and-now, but also to our thousandtth descendant.

In as much as each individual fails to contribute to that good, the generation fails.

The problem of the average man is, accordingly, not as simple as it at first appears. Its solution in the here-and-now is well enough; but there is no here-and-now that can be divorced entirely from the long past or the still longer future. A man among his fellow-men is a being whose history began with the first human, and will end with the last one. Just as his ancestors have contributed to him for the good or evil that is his, so is he responsible to untold generations for the good or evil that is to be theirs. This responsibility is the crux of the whole problem that, in the here-and-now, a man must solve, living among his fellow-men. His origin, scientifically, does not matter. His destiny, philosophically, is the greatest good that he can accomplish among his fellow-men.

The problem of every man, accordingly, is the greatest good that he can accomplish for his fellow-men.

What, then, is the greatest good that we, as men among our fellow-men, are accomplishing in our generation? It is not given to all of us to be of that

This good lies in his active participation in his own im-

mediate, and in the general, movements for the common welfare.

superior quality that influences a whole people. The average man centers his influence in his immediate family or in that wider group which he employs, or in which he is employed. First among our fellow-men, therefore, is our family circle. In the family circle, then, are we efficient sons and daughters, fathers and mothers, brothers and sisters, of the type that makes family life sweet and holy, that sheds rays of happiness in the home, that binds hearts here and souls hereafter? And in the wider group, as employers or employes, are we participating actively in the great and important general causes of industrial square dealing, of better commercial morality, of higher ethical standards, of broader religious tolerance?

Are we, as individuals, contributing our share?

Are we, as individual men among our fellow-men, indicating by the character of our lives that we are grateful for the benefits and advantages that past generations have bequeathed to us? And are we contributing our share to the forward progress of our own generation for cumulative benefits and advantages to the generations of men yet to come?

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VOL. XXVI Sunday, January 19th, 1913 No. 11

ADDRESSES

Delivered at the Twenty-fifth Anniversary of the Ministry of

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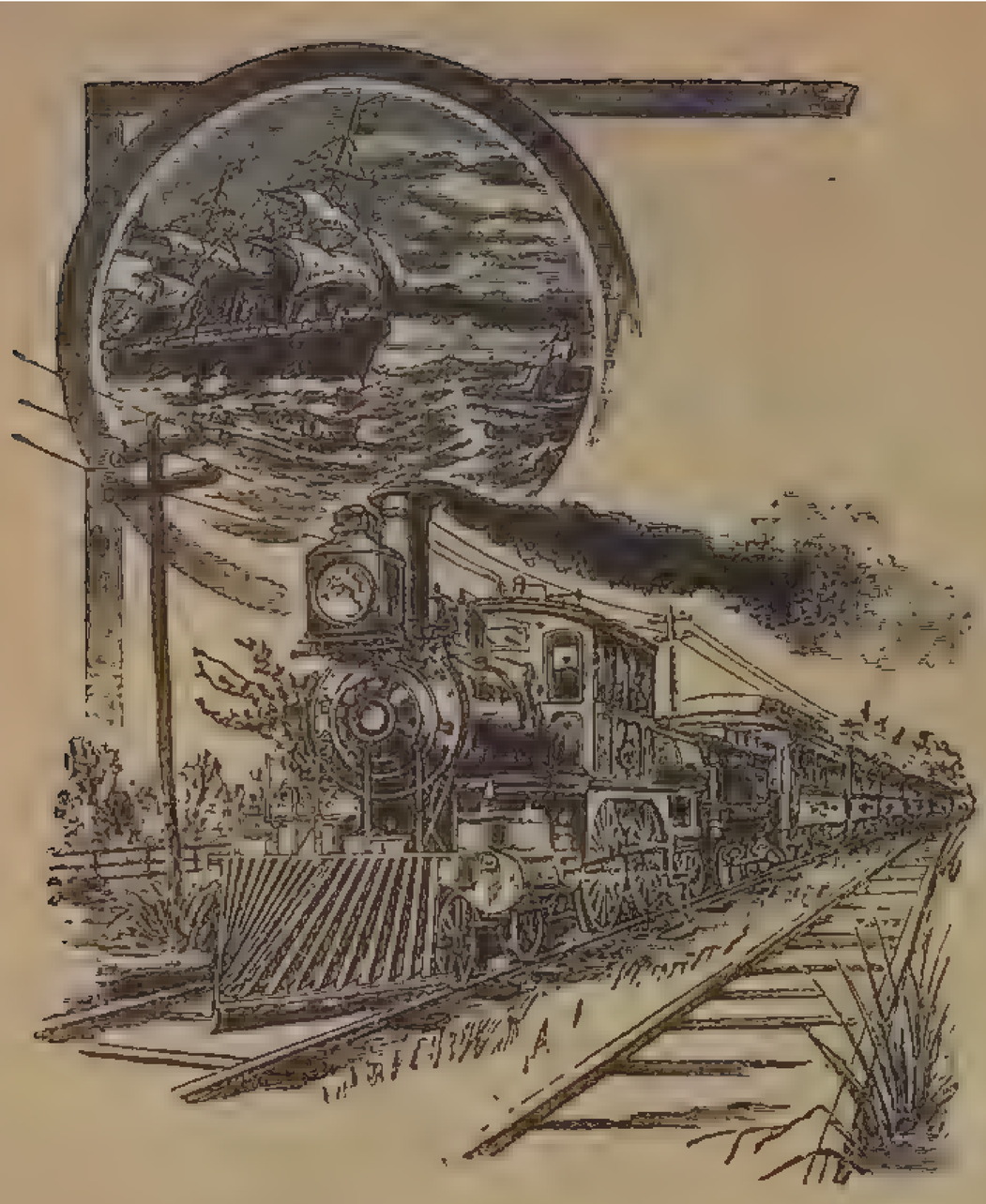
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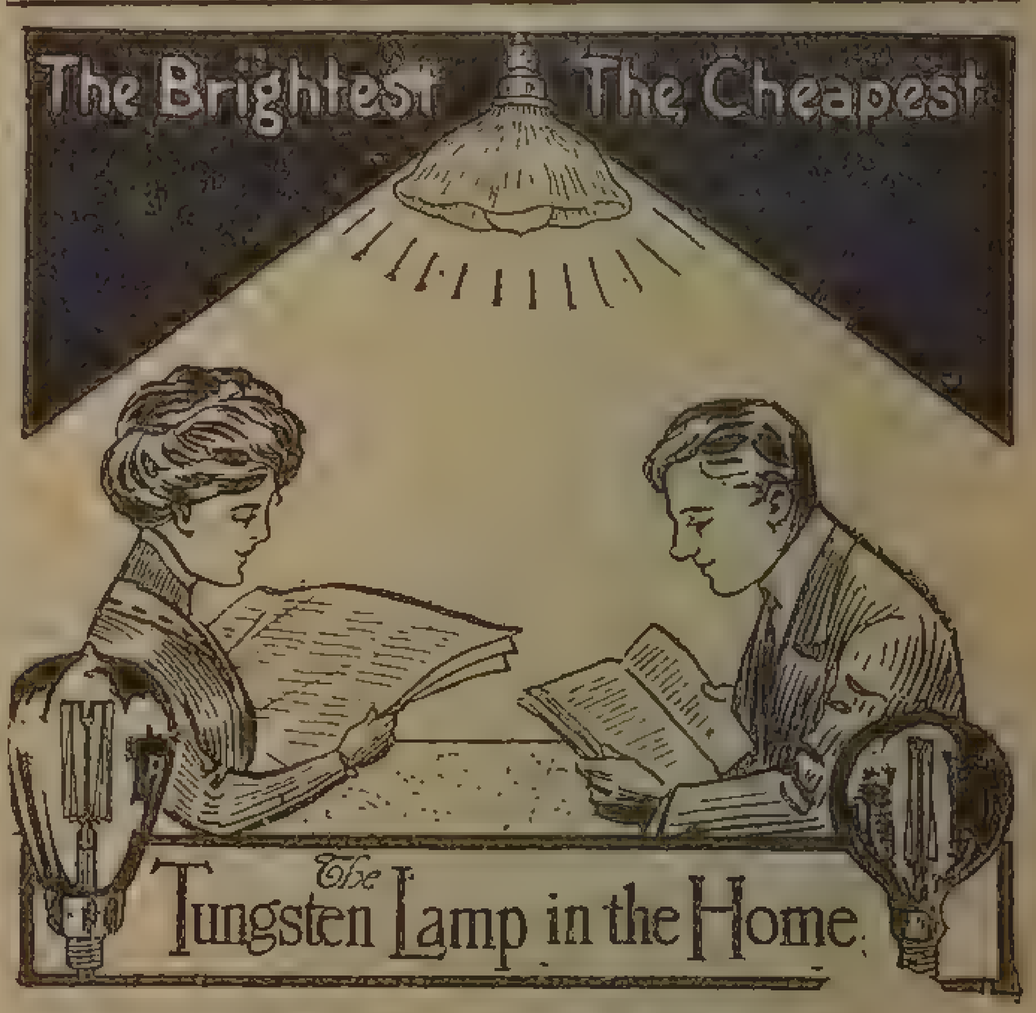
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Introductory Remarks.

By RABBI ISAAC LANDMAN.

I deem the privilege to open the Silver Jubilee of Dr. Kauskopf's service in Keneseth Israel an honor second in magnitude only to that which we rejoice to bestow upon our beloved and distinguished leader. I know intimately and well both the man and his work. I have seen the man with the harness of service on, and have felt the vigor of his work in the process of creation. For more than six years I have come in daily contact with him, in his study, at his table and during his leisure hours. I know the singleness of purpose of his life and the value of the quarter century of his labors to our congregation, to our community, to Judaism in America and, in the wider sense, to humanity.

A quarter of a century! Youth, with life in tender bloom, looks forward to it through the rosy hues of hope; age, with life in yellowed sear, looks backard upon it, rarely with hope fulfilled, mostly with remorse. The one dreams of great achievement, of reaching the top rung of the ladder of aspiration; the other reviews the years rarely with the joy of accomplishment, mostly with vain regret. Happy is he, however, who, in the full vigor of middle age can look back over twenty-five years of hopes fulfilled and dreams achieved and can look forward, God willing, to twenty-five years more of service profitable to his fellow-men.

Varied as have been Dr. Krauskopf's activities during the past quarter century, they have all been animated by a single purpose—love of his cause and love of his people. For the love of his cause he sacrificed opportunities of wealth and the things wealth brings, and assumed the enormous obligation of ministering to many men of many minds. For the love of his people he toiled night and day that, in a material and irreligious age, they might not slide back, but, strengthened in their faith and in their mission, they might become, in thought and in deed, the true witnesses of God on earth.

Believing that the Synagogue should be the hub and center of the activities of a Jewish community, he devoted himself, first of all, to the upbuilding of Keneseth Israel, until to-day we have the proud honor of being the largest Jewish congregation in the country. Believing that education is the basis upon which the future strength and faithfulness of our people depends, he devoted himself to the upbuilding of the Religious School and to drawing back the straying young people to the fold, and holding them there; and later, in the national field, he raised the Endowment Fund of the Hebrew Union College.

Believing that prejudice against the Jew can be best dissipated by acquainting the non-Jew with the Jew of fact rather than the Jew of age-old fiction, he undertook the colossal task of publishing weekly his Sunday discourses for free distribution, and founded the Jewish Publication Society of America to disseminate literature concerning all phases of Jewish life, belief, history, aims and activities. Believing that a better understanding among divergent creeds must follow from frequent meetings of their ministers, he organized the Liberal Ministers' Conference of Philadelphia. Believing that men must not shirk their duties to their less fortunate fellow-men, he pleaded and labored in behalf of the charities and planned new agencies of relief. Concluding, finally, that constructive philanthropy must supplement the charity of relief, if poverty, at some future day, is to be eradicated, he grasped, in a prophetic way, the real problem that confronted our national life in our enormous immigration, and our Jewish life in the evils of city congestion, and founded the National Farm School.

Of these activities and of his service to Keneseth Israel, to our city, to American Jewry and to the country at large, we shall hear more fully from the distinguished men whose names and whose addresses, for to-day and to-morrow, are on your programs.

Above all and beyond all, however, Dr. Krauskopf, during this quarter century, has been the Rabbi, the friend, the man. To teach young and old, Jew and non-Jew, has been the principal task to which he has sanctified his life. To enter the homes of his vast family, in the time of joy, to

rejoice with them, and in the hour of sorrow, to bring the word of comfort and consolation, has made him the true friend of his people. To stand in his pulpit and before the community as the preacher of uncompromising justice and righteousness, of fair dealing for all, of the triumph of truth, has made him the great and beloved man whom Jew and non-Jew alike have assembled here to honor.

Through his intellectual force he has become the sage of whom it is said that he will instruct a hundred ages. Through his capacity for friendship he has knit to his heart a thousand other hearts. Through his moral force he has profited a hundred thousand whom he has never known nor even thought of.

Let us, therefore, honor and felicitate him who, during a quarter century in Keneseth Israel, has achieved masterfully in many fields. His service has earned honor and felicitations.

Greetings from the Philadelphia Congregations

BY RABBI HENRY BERKOWITZ,

Rabbi Congregration Rodeph Shalom, Philadelphia.

In behalf of your sister congregations of this city, I come to offer greetings and congratulations. I am commissioned to perform this act, not by any formal resolution, but by the events of the past twenty-five years. Dr. Krauskopf is the Dean of the Jewish ministry of Philadelphia. By reason of the fact that he has been serving as a Rabbi for a longer period of years than the minister in any other congregation he is the Senior Rabbi of Philadelphia Jewry. This fact alone, and the far reaching influence of his public life here justify me in speaking, in behalf of all congregations, words of congratulation and appreciation on this twenty-fifth anniversary.

The friendly fraternal relations existing between all Jewish ministers of this community at the present time is a source of profound gratification, which enables me to sound

the note of good cheer and good will which rings true in this hour of celebration. I am impelled to emphasize this fact by reason of the comparisons which the lapse of twenty-five years calls to mind. During the generation preceding ours it was customary for public men to proclaim their convictions and defend them vigorously by the publication of pamphlets. The war of the pamphleteers waged fiercely in the ministry of Philadelphia a quarter of a century ago. At that time men contended hotly about the definition of such terms as Orthodoxy and Reform. Matters of ritual, ceremonial and liturgy excited them intensely. We honor them for the earnestness and sincerity with which they championed their convictions, but we deplore the bitterness and oftentimes the unworthy personal recriminations which characterized their discussions. When Dr. Krauskopf came into this community he took an aggressive attitude in behalf of the new emphasis in religion which marks our generation. Setting practise before theory, and the ministrations to the actual needs of present-day life above mere dogmatism, Dr. Krauskopf fought with the recklessness of youth. He evoked much resentment. He was often misunderstood. He was the object of attack, but he never flinched. The logic of events has justified him. All the congregations in this city have one by one introduced into their work those practical agencies which aim to translate the inspirations of the hour of worship into actual living endeavors to promote the moral, social, intellectual and spiritual life of the community. The great problems which have confronted us in American Jewry, greater than those which have confronted any generation before, in all our checkered past, have compelled all of us to be active and alert, not only in caring for ourselves and our families and our individual congregations, but as well for the community in looking after the exiled immigrant, in creating and maintaining great institutions and agencies to uphold the good name, to sustain the character and to promote the cause of Israel. Dr. Krauskopf's tremendous energy, his remarkable power of initiative, his clear, practical insight into the needs of the day, have constituted a factor in our Jewish life in Philadelphia which not even his keenest foe would venture to belittle or ignore to-day.

I take it upon myself to make this assertion in view of the fact that for the past twenty years I have been most closely associated with him in this work. I recall with great pleasure that it was on the invitation of the Congregation Keneseth Israel that I came September, 1892, to deliver the dedication sermon at the opening of this Temple. Our relationships, his and mine, as schoolmates and roommates, during eight years of college, our intimate association through the brotherly ties that bound our families, enabled us, when I was called to Philadelphia to assume charge of Congregation Rodeph Ṣholom, to create in this community a spirit of co-operation, especially between these two congregations, so closely allied to the kinship of their members in family ties, in friendship and social relations. This record of mutual co-operation we have a right to-day to cite with pride and pleasure. Twenty years ago Dr. Krauskopf participated in a banquet which was tendered as a formal social welcome by the Rodeph Sholom Congregation to me and my wife. On that occasion I took the opportunity to point to a notable example which had been offered by our teachers, Drs. Wise and Lillienthal, in Cincinnati. The congregations over which they presided worked harmoniously together, co-operating in every endeavor that aimed at the public good. In the spirit of that example we have endeavored during the past twenty years to carry on our work in Philadelphia. Your memories will enable you to verify this claim as you recall the numerous instances when our efforts have been blended and we have brought the individual strength of each congregation as a contribution towards every worthy enterprise, by which the Jewish community might be able to advance the higher life of the great city of Philadelphia and that of American Israel at large. More than five years ago we succeeded in crystallizing these sentiments of co-operation, which have marked the two sister congregations, by affiliating the Lyceum of Keneseth Israel with the Institute of Rodeph Sholom. Our young people have become co-workers, and a splendid spirit of fraternity exists between them. The social, literary, musical and other interests promoted by them in their alternate meetings in our two assembly halls are contributing a note-

worthy force to the solidity of the rising generation. Their interest in the great moral and religious issues of the time is being stimulated, and their devotion to their beautiful ancient religion strengthened—their loyalty to their congregations upheld with commendable zeal. This co-operation has expanded during a number of years past into the formation of the Union of Philadelphia Jewish Literary Societies, in which kindred organizations of all our leading congregatons are affiliated. I know of no similar instances in any other city in the United States. It is an index to the fine spirit of mutual endeavor and helpfulness which the future is to bring forth.

Now each congregation cherishes its own individuality, the product of its own history and traditions. Each Rabbi, too, has his own personal viewpoints, his own methods of work, each standing distinctly on his own platform of convictions. This does not prevent, it all the more impels us to rejoice in one another's successes, and rising above all personal considerations to enter heartily into such a celebration as is this.

Such are some of the causes that justify me in sounding the keynote of congratulations to Dr. Krauskopf to-day after twenty-five years of faithful, tireless and self-sacrificing service through which every congregation in our city has been stimulated and advanced. May God grant him many years with fruitful treasures of satisfaction as his richly deserved reward.

A Sample of a Religious Liberal.

By HENRY W. WILBUR, Philadelphia,
President National Federation of Religious Liberals.

A couple of generations ago a Liberal was not supposed to be at all religious. A person wearing this label was very liberal with his negations. He talked long and loud about the "eternal now," and the "effete past." Whatever was venerable he hated and held up to contempt. With a long-distance telescope he was able to discover all of the blemishes

on ancient institutions, from the mistakes of Moses to the shortcomings of the church fathers and the Romish Popes.

The Religious Liberal of our time, however, of whom Dr. Krauskopf may be presented as Exhibit A, is not a denier, but an affirmer. He connects the present with the past, and is able by tapping his knowledge and experience rather than by consulting his conceit, to see that twentieth century wisdom and modern science itself were born of the myths and the mythologies, and that even the superstitions of the childhood of the race had a basis in truth. The gods of polyetheism simply represented the effort of the child-mind to sectionally apprehend the Infinite. From this crude conception the full-orbed monotheism of Israel's teachers and prophets came as the essential bed-rock upon which the spiritual life as a theory and a reality can be built.

We know now that much of modern sanitation and the theories of soil feeding and recuperation were held in solution in the laws of Moses. The present-day Liberal, therefore, uncovers his head in reverence before the day-dawn of spiritual revelation which came to the Hebrew seers, and to the choice and chosen souls of every time and clime.

Dr. Krauskopf for a quarter of a century has been a Liberal missionary in quiet ways, and sometimes in by-ways, to belated Christian bigotry. As a human person and a good mixer, he has helped bring to many an understanding and appreciation of the oneness of the spirit, the common kinship existing between all of the children of God, bearing different names, and pronouncing varied and sometimes contradictory shibboleths.

If his ministry has been so broad that the rural novice, unacquainted with the round of ritualistic worship, could witness the service in the Jewish Temple and fancy that he had been sitting under the droppings of Dr. Russell Conwell's sanctuary, then was there a sample of preachers dwelling together in unconscious unity furnished in our ears. Verily, there may be a diversity of gifts by the same spirit!

Those of us who unworthily wear the Christian label can only hope that our friend may round out his golden jubilee as the minister of his people, illustrating that religion is a

matter of internal spiritual growth and outward godly walk and conversation.

As he whom we call Master, and our Hebrew friends do not object to call the Great Rabbi, said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Whosoever so does and lives already sits in heavenly places. We trust that our friend, friend of God and friend of man, may have long years of service, in which he may help to undo heavy burdens, work larger economic and spiritual emancipation, and continue a Religious Liberal, not simply on the tip of the tongue, but to the finger-tips of his whole life. For his task and ours is not to worry about the worlds we may inhabit, but building lives now worth living forever.

Dr. Joseph Krauskopf, Promoter of the Common Good.

By REV. DR. OSCAR B. HAWES,
Minister Germantown Unitarian Church.

In these restless times of rapid change it is a pleasure to contemplate work and purpose that endures. In the midst of the many mutations of the ancient world, persisting through the rise and fall of dynasties, it was the steadfast hope, faith and love of Israel embodied in her ideal purpose, which made her as a shining light unto the nations. Through prosperity and disaster, through victory and defeat, the prophets and seers, the real leaders of the people strove for the realization of the hope which was for them as the pillar of cloud by day and the fire by night. The temple of Solomon, constructed by the children of Israel, was a great achievement, but greater than this was the upbuilding of that temple not made with hands, which, throughout the centuries, slowly rose from the foundations of their faith and found its outer form in the wonderful literature of the Old Testament. As we read this

record from its early beginnings in half civilized times, as we follow the striving of the race after the divine on to the attainment of its lofty faith and moral idealism, we are indeed reminded of the words and spirit of Nehemiah, building the walls of Jerusalem, "I am doing a great work so that I cannot come down." Such persistent striving after a high ideal is always the inspiration of men and the help of the world. It is a particular pleasure, therefore, to be able to speak of a quarter of a century of work carried on by a modern leader of Israel here in the city of Philadelphia.

A French critic once defined a great life as "a thought conceived in youth and realized in later years." It is obvious that some such greatness characterizes the life and work of Dr. Krauskopf. Coming here twenty-five years ago, he at once devoted himself with all his energy and untiring devotion to the upbuilding of this congregation and establshing the spiritual ideals for which it stood.

This work required, first of all, a splendid vision; it required a deep insight into the real needs of human nature; it required faith, hope and love that could not be exhausted in being spent, nor weakened in being used. But it also required more than this. There are many dreamers of things to be. There are many who give themselves up gladly to the call of the ideal, and yet seem to attain little. To change the ideal into the actual, to incarnate hope and faith in physical form, —that requires patient persistence, ability, knowledge, which few attain. "Would that I could put such a dream on canvass," cried a youth as he stood before a beautiful picture. "Would that you could put the ten thousand strokes of the brush on canvas, which would make your dreams come true," was the reply of the master who stood beside him.

Here to-day we wish to commemorate, not only the lofty idealism which has characterized Dr. Krauskopf's work, but likewise the able, wise and persevering activity, the masterly attention to practical details, which has resulted at last in the upbuilding of the institutions of which you are justly proud, and in an influence which reaches far throughout our country.

The upbuilding of this synagogue, now the largest in the country, I believe, with its splendid school for children, its

many activities, and its helpful influence radiating far and wide,—that is in itself a great achievement. To bring a vast number of people together week after week, and year after year, for twenty-five years, to speak to them constantly and bravely, denouncing the wrong and upholding the right, opposing political corruption, condemning the evils of industry, always demanding righteousness and justice as the essential foundation of social life, continually bidding the people that they go forward, that is indeed the fulfillment of a great purpose. What better can we say of a man to-day than that in his work and life he is the promoter of the common good.

Consider for a moment some of the actual things that Dr. Krauskopf has accomplished and helped to accomplish during the past quarter of a century. This temple in which we meet is in great measure a monument to his activity. It is a contribution to the welfare of our city. Our country is the better for it. But this is not the only sphere in which Dr. Krauskopf promoted the common good. We have heard much during the past few weeks of the need of improvement in our housing conditions. The second annual National Housing Congress was recently held here, and yet twenty years ago Dr. Krauskopf helped in the organization of a Model Dwelling Association in Philadelphia, and has worked in this cause ever since. When, within only a year or two, the Housing Commission was established in this city, he was made a member of its Executive Committee.

In 1893 there was a great wave of immigration to our city, and in order to help meet the material needs and to mitigate the hard conditions in which many of these newcomers in our country found themselves, Dr. Krauskopf helped in the establishment of model kitchens, and throughout all the years since he has always been active in giving help to the needy and in improving the conditions, which are the cause, as well as the result, of poverty. In 1897 Dr. Krauskopf was sent to Cuba as chairman of the National Relief Committee. This was difficult and trying work, but he gave himself devotedly and unselfishly to it, serving his country more effectively than many of those who took up arms in its behalf. Later, after his return here, he was made a member of the

Pennsylvania Child Labor Committee, and found himself called upon in many other ways, as member of the Ballot Reform Commission, as member of the Actors' Church Alliance of America, in politics, in industry, in art, and many other departments of our complete social life, to promote the common good.

He was one of the moving spirits in the establishment of the patriotic society, the purpose of which was to "know Philadelphia and to work for it." It is always easy to decry the evils that are apparent. Here was a definite and constructive attempt to know the facts and make them better.

But perhaps most characteristic and most important in his later work has been the effort of Dr. Krauskopf to lead some of the young men of our country away from the congestion of the city back to the wholesome activities of the open country. Some fifteen years ago he undertook to establish the Farm School. This was a most important movement. In order to make the start, Dr. Krauskopf gave of his time and energy, and went about giving lectures in order to raise the fund which would make possible the beginning of the work. The school became a national institution. It was open to the poor, it offered education and a splendid career for those who could not afford collegiate training. It opened the door to remunerative occupation, for many who would otherwise have found themselves lost in the midst of the intense competition and hard conditions of our great cities. The school has developed wonderfully and now has an equipment valued at a quarter million dollars.

But of Dr. Krauskopf's helpful activities I need not speak more. You who know him best can enumerate them better than I. Their record is indeed engraven in invisible letters here in your midst, but as one who loves this city and hopes much for it, I am glad in its behalf, as well as my own, to give expression to a deep sense of appreciation of the life and work of this promoter of the common good, Joseph Krauskopf.

Dr. Krauskopf and the Hebrew Union College.

By DR. K. KOHLER, Cincinnati, Ohio,

President Hebrew Union College.

I have come in response to your invitation both as colleague and friend of him in whose honor we are assembled to-day, and as President of the Hebrew Union College which is justly proud of its distinguished alumnus, to extend on behalf of the college and myself my sincere congratulations to you, dear Dr. Krauskopf, and to you, members of Keneseth Israel, upon your silver anniversary and to participate in this joyous celebration, which offers all the more cause for gladsome thanksgiving after the illness which threatened to interfere has been, thank God, so happily overcome by our friend. And I find no more fitting words to express our sentiment on this auspicious occasion than those of the Scripture verse: "And the Lord was with Joseph and he became a prosperous man, and all that he did, the Lord made it prosper" (Gen. 39: 23).

We seldom discern the guiding hand of divine Providence in the life of the individual, unless that same life becomes an influential power to shape other lives. Then we see the warp and woof of a higher destiny which selects the right men for the right place. The Rabbis say: God endows only him with His wisdom who has all the elements that render him the proper recipient of the same. The instrument that is to yield the right tune must itself be attuned to its melodious sound. There are striking signs of *providential guidance* seen in the history of the Hebrew Union College which is within a few days to celebrate its solemn entrance upon a new epoch in its glorious history. You are all, no doubt, familiar with the oft-told tale of Johanan ben Zakkai, the founder of the School of Jabneh, who said to the Roman emperor, "Give me a school house, and I need no state nor temple," and with whom the founder of the Hebrew Union College has been compared.

Out of the school-house of Jabneh, Judaism rose phœnix-like, rejuvenated and revitalized, while the Roman legions consigned Judea's state and temple to the fire of destruction. So did progressive American Judaism take on new wings when in 1875 Jewish learning found a permanent home in Cincinnati under the wondrous foresight and fostering care of Dr. Wise's genius.

But, my friends, did it ever strike you that the very wisdom and power of the master of the Jabneh school might have been of little avail, did the school record not tell of the five distinguished pupils of R. Johanan ben Zakkai: all of whom struck out new lines of thought in the field of the Torah while each presented a type of his own? It was certainly more than mere good luck, it was a great blessing and favor of God that the *first four disciples* that came forth from the Hebrew Union College proved to be men equipped with power, men of the spirit, each with an individuality of his own, yet all earnest, zealous, and efficient toilers bent upon shaping the destinies of young American Israel after noble and high ideals, men to offer a bright example to all their fellow-alumni and set a new standard of successful leadership in American Israel for the rest. It was my good fortune to be one of the examiners of those first graduates and to testify to their worth and their promise of a great achievement in the near future, and with increasing interest, I watched and followed their rise to power and influence, to distinction and honors.

All the more do I rejoice to-day in the triumphal day of Dr. Krauskopf, who has won name and fame among these four as one of the most indefatigable and most energetic and original toilers for the common good of American Israel and for the progress of American Judaism.

At the very outset he stood forth as the man of bold initiative, of mighty endeavor and determination, broadminded in his views and energetc as a pathfinder in all fields of spiritual, intellectual and social activity within and outside the sphere of Jewish life. And if I should try to ascertain the secret of his success, the force that made him the prosperous man favored by God, and his life an

inspiration and blessing to untold many, I would point to one trait that marked him out while yet at college: His is the practical mind, or shall I say, the modern view that lays little stress on the profundities of the theory or the theological system, but wants to do things. His is the nature of the man who *thinks, dares* and *does* things.

It was no small thing for young Rabbi Krauskopf, after a few years' experience in the ministry at Kansas City, to make the power of his personality felt in a congregation that had a God-inspired Einhorn, the great reformer and glowing American patriot, and a philosophical thinker of the calibre of Samuel Hirsch, as leaders and pulpit orators, and in a community like Philadelphia which ever held and still holds the citadel of Jewish conservatism in its midst to furnish, as it were, the reactionary powers ever anew with weapons to make war against American liberalism. Yet he succeeded in the end, because he dared speak forth and act as his own modernism and Americanism prompted him to do. He knew how to strike the right chord to enlist the interest of his hearers by introducing in his pulpit live topics, topics of the day, and bringing home to them in popular form the results of modern thought whether in regard to religion and literature or hygiene and sociology, no matter whether the theologian or the scientist would find a flaw in his presentation of facts or arguments. He was bound to secure the sympathetic attitude and co-operation of the younger element of the congregation by offering them refreshing new knowledge and opening for them new avenues of thought and new fields of labor for the good of Israel and of humanity, while implanting the seeds of Jewish truth and love for the Jewish faith into the souls of the hundreds that came Sabbath and Sunday to listen to his words. True, there were and there may be still, times and occasions when we of the older generation would disagree as to the method and form used by the Rabbi of Keneseth Israel. The purity and sincerity of his motives and his noble zeal and enthusiasm for the cause of liberal Judaism we never had any doubts. God bestows upon each prophet, upon each teacher filled with His spirit peculiar powers to bring his message home to the people, say the sages

of yore. Be it a consuming fire burning within, or a hammer's stroke that shattereth the rock, the message must be told. Dr. Krauskopf found in Keneseth Israel the congregation warmly responsive to his message of the prophetic truth and righteousness, a message of love and helpfulness, peace and good-will—for men of whatever creed or race. And behold the fruitage of his sowing, a dream like that of Joseph of old to be fully realized during decades yet to come. His congregation has become under his powerful leadership one of the largest and most influential ones in the land; his religious school, one of the best organized throughout the land, both telling testimonies to his zeal for the Jewish faith as is his National Farm School, about which others will have more to say, testifies to his efforts toward the Americanization of the Jew of the East or West. And if there is any one among the alumni of the college that deserves credit for having dispelled from the mind of the non-Jew some of the prejudice beclouding the Jew's name or faith and taught him to entertain a more favorable opinion of Judaism in our land, it is our honored friend, who year in and year out endeavors to bring Jew and Christian closer together, thus to prepare the way for the realization of our highest ideal, the religion of broad humanity. But while thus reflecting lustre upon his Alma Mater by his teaching and his activity as Rabbi and leader, he gave special evidence of his love and loyalty for the college and its sainted founder, when after the demise of their revered master the alumni decided to create the Isaac M. Wise Memorial Fund of $500,000.00 for the perpetual maintenance of the institution he created. Then Dr. Krauskopf, with all the practical wisdom and resourcefulness at his command and encouraged by his congregation, Keneseth Israel, undertook the task as Director-General of superintending and managing the collection, sparing no effort nor sacrifice of time and labor, of trouble and fatigue in carrying out the plan. Again success crowned his efforts, and in conjunction with a few others not belonging to the alumni, he obtained the goodly amount of $325,000, when the further collection of the fund looked for had to give way to the more important work of building the new college edifices. And now as the grand structures towering forth

on the heights of Cincinnati appeal with new force to munificence of our progressive American Jewry for the means of their maintenance, it is to Dr. Krauskopf and his liberal congregation that we look for the resumption of the collection with the view of the ultimate completion of the proposed fund following the Talmudic dictum, "He who has started a noble work is expected also to finish it under God's assistance."

When one of the Talmudic sages laid his hand for ordination upon his disciples, he said: "Rabbis, masters you are; yet it is not mastery nor lordship but servitude that the charge of congregational leadership involves. You are to serve, not to rule; to minister to the needs of life and of the cause for which life is given, not to lead a life of ease." Dr. Krauskopf did not lead a life of ease; he has toiled hard, unremittingly and unswervingly while serving his congregation, the Jewish community of the city and the country at large. He has served the cause of liberal Judaism in America well and nobly during these twenty-five years of his ministry at Keneseth Israel, and the Lord was with him and what he did He made it prosper.

These twenty-five years meant a truer, a happier, a higher and holier life of blessedness for many as well as for him. So may the Lord grant him and you twenty-five years more of health and joy together, years of mutual blessing!—*Amen.*

Dr. Krauskopf as Classmate and Colleague.

By RABBI DAVID PHILIPSON, D. D.,
Rabbi of Congregation B'nai Israel, Cincinnati, Ohio.

It is with a feeling of solemn joy that I stand here to-day. I deem it an honor and a privilege to participate in this jubilation service. But besides being an honor and a privilege, it is also a distinct personal pleasure to assist in any way in an expression of appreciation and congratulation to your honored

Rabbi and great leader, my dear friend and classmate. You will pardon me, I am sure, if I begin by sounding this personal note. For the personal equation looms very large on the horizon of human affairs. Our joys are heightened by the active interest of our friends, our sorrows are lightened by the sweet sympathy of our neighbors. So in the first place it is as friend that I am here. For eight years your beloved leader and I attended the same institution of learning; we sat in the same class-room and conned the same lessons; we received our inspiration from the same masters, those great spiritual guides in American Jewry, Isaac W. Wise, Max Lilienthal and Moses Mielziner. We left the college halls on the same day to take up our life work in whatever communities our lot might chance to fall. We were members of the first company of Rabbis educated in an American institution on American soil. When, somewhat over twenty-nine years ago, the great master laid his hand in benediction upon our heads and consecrated us to our life work, the occasion was hailed by him and others as epochal in the history of American Judaism, for that first class that was graduated from the Hebrew Union College were the pioneers of the many Rabbis who it was fondly hoped would go forth from the institution and fill the pulpits of the congregations of the land, a hope that has been realized in full measure. Whether the members of that first class have fulfilled the high expectations that found expression in exalted terms on that July day in the year eighteen hundred and eighty-three, I know not, but this I do know, that the work of Isaac M. Wise and his devoted co-laborers has prospered wonderfully; this I do know, that had it not been for the enthusiastic support of congregations throughout the land, the story would have been an altogether different one; this I do know, that whether or no the first graduates of the college have been equal to their tasks, they have at any rate, given themselves heartily and wholly to their life work and during all these years have delivered the message of Judaism with whatever power and ability in them lay. Though our paths have moved in widely separated spheres since we bade each other farewell at the close of our college days, the ties of friendship formed during those critical years of adolescent

life, have never been weakened. We have met frequently since then and each meeting has renewed the bond of friendship. The memories of the past tug at my heart strings to-day, and as I turn to my friend and classmate and say, "This is the day which the Lord has made, let us rejoice and be glad in it," I do so with the prayer that you, his people, and he may pass from strength to strength during the coming years and that together you may keep ascending the mount of endeavor, still achieving, still pursuing the ideals of service and of life in the cause of Judaism, for the welfare of humanity and in the name of God.

For twenty-five years you have toiled together; a long time filled with all possible human experience. And now you are renewing the covenant made with one another on the day when you set out on your pilgrimage together. You are gathered in joy and happiness here in your beautiful congregational home. During these two and one-half decades the distinguished man whom we delight to honor now as always, has filled a large place in this community of Philadelphia. He has given himself to the furtherance of all noble causes; his voice has been heard on many occasions in advocacy of all things good and true. He has won a leading place among the leaders of thought in this city. What wonder then that men and women of many differing creeds join with you in your joy! what wonder that the good name of leader and congregation is extolled with many a word of praise. But when all is said and done the true significance of the occasion lies in what it means for you, men and women of congregation Keneseth Israel, and for your Rabbi! Congregation and Rabbi come together in the most intimate relationships of life. And when the period of their intimacy stretches over so long a term of years, what family is there with which the Rabbi has not come into close personal touch on some occasion or other! All the voices of human experience are making themselves heard to-day somehow; truly this hour is vocal with the accents of love and sympathy, of tender devotion and heartfelt emotion. But over and above all other sounds rises the major note of exultation and congratulation, the swelling melody of hallelujah, praise to God that it has been given us to gather

here in joy and to witness the happiness which radiates from this place. To-day we are serving the Lord with gladness and coming before Him with joy; we have entered His courts with thanksgiving, His gates with praise; Rabbi and congregation, leader and people, friend and friends, blessed are ye, blessed may ye be during the years to come!

But notable as is and must be the personal feature of every such celebration as this, still it has a wider significance than the personal relations subsisting between the individual Rabbi and the individual congregation that are directly concerned. For whether small or large, urban or rural, metropolitan or provincial, every congregation represents certain things that a congregational celebration such as this, wherever it may be, accentuates, and every Rabbi, as the accredited leader of a congregation, stands before the world as the embodiment of the strivings of the congregation. Therefore, it will not be amiss at this jubilation service to dwell upon the representative character of the work of my friend and colleague as the leader of this representative congregation.

Many, many centuries ago an inspired singer in winging aloft his thoughts on the pinions of God-ward longings breathed forth the words: "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee." The psalmist who uttered these phrases was but a type of the many, many who during the long career of Israel on this planet spoke soulfully to their brethren and preached God's truth in the midst of the congregation. The congregation; aye, the congregation. That has endured whatever else has passed. Whithersoever the Jew wandered, the congregation wandered with him. The Keneseth Israel, the congregation of Israel, became the symbol of the immortality of Israel. Homeless might the Jew be, but the congregation never; for wherever the Jews settled, even though it were for the briefest time, there the congregation had its home. Governments might persecute, kings might drive forth, princes might plunder, churchmen might hound, mobs might despoil, fiends in human form might kill and utterly destroy individuals here, there and everywhere, yet the congregation persisted somewhere, and in its midst somewhere the pious worshipper pro-

claimed the praise of his God. Ah! yes, friends, that is the wonder of it all. The congregation was ubiquitous as the truth it embodied was eternal and omnipresent. The Jewish state, bearer of the transiency of political rule, passed away; the Jewish congregation, sign and symbol of the permanency of the religious idea, lived on, lives on and will live on so long as the truth which Judaism preaches has potency, and this we believe will be to the coming of the day when the knowledge of the One God will cover the earth as the waters cover the sea.

Because every individual congregation was and is for its time and place the representative of the universal Keneseth Israel, the intangible congregation of Israel that stretches back and forth over the centuries, whose center is God and whose circumference is the world, therefore is this and every similar occurrence that gives evidence of the virility of congregational life and the strength of congregational power, of such tremendous significance. Meaningful as this red-letter day in the history of your congregation is for the Jewry of Philadelphia, yet through the invisible bond which joins this Keneseth Israel with the universal Keneseth Israel and with all Jewish religious experience throughout the ages, it becomes transfigured and takes its place as an incident in the mighty world drama which began when Moses addressed the first congregation of freed Israel on the desert steppes, and which in its mighty unfolding shall move on till that first great liberation shall have become a universal reality and men free everywhere shall give glad ear to the high messages of duty and righteousness that the prophets preach.

Whatever else we may be or may not be, we are part and parcel of the great Keneseth Israel, the congregation of Israel; whatever individual Jews may have accomplished in the many lines of general human effort, educational, artistic, diplomatic, literary, this must be accounted to them as men, not as Jews, only what they have contributed towards specific Jewish religious endeavor may be credited as Jewish; the Jew qua Jew leaves his impress on the world through his Judaism. His Judaism he proclaims through his congregational affiliation; Judaism speaks through the congregations, not through

any other organization of Jews, whatever may be their worldly prestige or power.

Every congregational celebration, be it in the old world or the new, is charged with meaning. It represents the triumph of the religious, the ideal element; it declares that the Jews of to-day are still mindful of the great privilege of being a light to the nations, a covenant people. This you declare anew to-day, members of congregation Keneseth Israel, you and your great leader. You have wrought well; your congregation is one of the noble band of striving congregations of this land; with your sisters you are the custodians of Judaism's truth; through you will this truth be perpetuated; through your individual and communal devotion will the teachings of Judaism become effective in shaping the life of to-day and handing on the torch to future generations.

Still the congregation represents but one side of the shield, the Rabbi represents the other. Although every individual Jew is obligated to live the message of Judaism, still as matters have shaped themselves among us, the Rabbi has come to stand before the community as the embodiment of the congregation's work and as the especial messenger of the Lord of hosts. He is the accredited teacher of Jewish truth, and in his life he demonstrates the effectiveness of Judaism's message. Over and beyond that exquisite personal relation in which he stands to the individual homes of the members of the congregation, as set forth in the opening paragraph of this address, he has to meet the obligations of his office and notably in two directions; first, in the pulpit as the mouthpiece of the message of Judaism as it has descended to us from far beginnings, and secondly, in the community at large, working with all men of all beliefs and opinions for the welfare of that larger humanity whereof Jewry is a part.

How well the great leader whom we have gathered to honor to-day has performed his functions, it requires no words of mine to tell. His own tireless and indefatigable activity in the cause to which he has devoted his life tells the story more effectively and more eloquently than any words can pronounce. Under his splendid leadership the congregation has grown to be one of the mighty Jewish congregations

of the land; he has introduced manifold activities into this temple; he has known how to inspire the men and the women of the congregation with the zeal to work towards the consummation of high aims. He has translated the teachings of Judaism into fine deeds for the welfare of his co-religionists and his fellowmen; he has become then, not only a local but a national figure, one of our most notable latter-day leaders, one whom many throughout the land to-day arise and call blessed, a great Rabbi, an eloquent preacher, a real builder, an aspirer to the heights, a true servant of God and humanity.

However, the Rabbi's work in the pulpit and the community will be effective only if he has the encouragement of the congregation, just as the congregation's influence is determined by the devoted service of the Rabbi. It is in all truth a covenant of mutual helpfulness into which they enter when they join their fortunes. This covenant is for the pursuance of ideals; congregation and Rabbi stand for the ideal element in life. But the congregation is composed of individual men and women, and in the last instance it is the attitude of individual men and women toward the Rabbi and of the Rabbi towards individual men and women that counts. As individuals, then, composing a congregational body you are renewing the covenant with your Rabbi to-day. Let him continue to feel during the coming years that he has the loyal support and appreciative encouragement of his people, as he has had it during the quarter century past. The bond that unites you is the bond of the spirit; you and he are custodians of Judaism's truth. In this high service you need him, he needs you; may you be mutually helpful and faithful; may the coming years bring you all your heart's desires; may this shrine, resplendent in beauty, resound for many years to come as it has for twenty-five years with the familiar accents of the voice of your beloved friend and teacher, my classmate and colleague; may he continue to go before you, his people, in strength, leading you towards the heights. May the God of Israel, who slumbereth not nor sleepeth, have you all in His keeping and guard your going out and your coming in from this time forth and forevermore.

The Message of Dr. Krauskopf's Career to Other Rabbis.

By RABBI WILLIAM ROSENAU, D. D.,
Rabbi of Congregation Oheb Shalom, Baltimore, M. D.

At the outset of my remarks I beg to tender my congratulations both to Dr. Krauskopf, my most worthy colleague, and to Keneseth Israel, his very loyal congregation. Dr. Krauskopf has reason to rejoice in the completion of twenty-five years of ministry among you, and, you have cause to exult in the enjoyment of guidance at his hands. Let me assure you that I prize deeply the privilege of giving expression to one of the messages sounded with clearness and eloquence by our celebrant's valuable Rabbinical career in the city of Philadelphia. The message which I have in mind is of special significance to his co-laborers in the vineyard of the Lord.

All men espousing the ministry as their calling, would be potent influence for good to society. What equipment for the realization of their hopes do they receive at colleges and seminaries? They are taught theology and its many related subjects.

Important as all the learning furnished them is, students are seldom, and perhaps never, during their training given a course treating the practical ministry. For information on this highly necessary branch of knowledge, they are made to depend on their own good judgement,—although good judgement is not the common possession of men. Nor does the fact that men oft learn by their mistakes compensate for the mistakes they make.

In order to prevent much of the personal discouragement and social uselessness to which many an aspirant for the pulpit and many an occupant of the same may be exposed, because of the absence of the course on the practical Ministry from college and seminary curriculum, it is well to hold up to view

the career of the successful minister whenever the proper occasion presents itself. Such an occasion, indeed, is the present function.

No person in the American Rabbinate has been more eminently successful in the fruition of his hopes, the attainment of his efforts and the exercise of his influence than has your Rabbi during his administration among you for a quarter of a century.

Everybody, carefully contemplating Dr. Krauskopf's gratifying career, must find it the resultant of two equally powerful factors. The one is negative, and the other positive in kind.

The negative factor to which I refer is his uniform attitude toward criticism. His utterances did not always meet with popular favor. Nor did he hope that they would. Twenty-five years ago not only this community but all communities throughout the land extended chary welcome to religion reformulated by modern thought. Traditions were hallowed in belief and practice, simply because of their age and not because of their abiding significance. Those who differed with Dr. Krauskopf were frequently given to acrimony, envy, enmity and denunciation. All these unworthy manifestations of difference of conviction he met with indifference. He refused to treat others as others treated him. He did not even reply when attacked. He did not deem it necessary to apologize for seeing the truth as he saw it. Least of all did he lend his pulpit to Polemics,—the vogue among preachers in the earlier days. He never felt that benefit was derived from disputations among Rabbis. By dint of such bearing toward his critics, he was spared discouragement and could toil with steadfastness; escaped enfeeblement and could grow in prestige.

What is the positive factor which insured Dr. Krauskopf's successful ministry? It lies in his thorough understanding of the responsibilities of the office he held. The prophet, Malachi, was the first to define by implication the Rabbinical position, when of the leader in Jewry of his time he remarked, "The priest's lips should keep knowledge and the law should the people seek from his mouth, for the priest is the messenger of the Lord of hosts" (Mal. 2: 7). No Rabbi

can be gaged by the higher standard of usefulness, unless he devotes himself to the establishment and the dissemmination of knowledge and preaches that statement and interpretation of the law helpful in the general uplift of mankind. To put the latter thought more completely—the Rabbi must aim to stimulate and improve his congregation, his community, Israel and humanity.

If the Rabbi would be a telling force in his congregation, he must, like Dr. Krauskopf, grow in attainments from year to year and not be satisfied with achievement, however glorious. He must always be thoroughly primed with carefully worked out discourse whenever he steps into the pulpit, and not insult the intelligence of his constituents with lack of preparation. He must always expound Jewish fundamentals, and not waste effort on unimportant issues. He must define the Jewish view-point of life, and not allow misinformation to weave harmful philosophy. He must interpret the mission of Israel, and not permit Israel to misunderstand itself. He must delineate the history and character of the Jew, and not let the world's ignorance concerning him work him harm. He must treat every social relation and consider no human cause as foreign to religion's concern. He must know the religious educational needs of the Jewish child, and not subject it to outworn and profitless theories of instruction. He must keep open the synagogue for institutional purposes from week-end to week-end, and not uselessly tie up capital in stone and mortar. He must be abreast of the spirit of the times and the country, and not be in conflict with the modern and the American conscience.

If the Rabbi would be a constructive influence in his community, he must, like Dr. Krauskopf, take an active part in social betterment. He must plead for active patriotism, and not be satisfied with passive citizenship. He must encourage probity, and not connive at corruption. He must aid in hallowing virtue, and not help in concealing vice. He must support civic reformation, and not exonerate political pollution. He must prove that religion has a right to speak on all communal questions, and is not to be confined to the consideration of mysteries.

If the Rabbi would be a powerful agent in the cause of Israel at large, he must, like Dr. Krauskopf, make the larger Jewish problem his deep-felt concern. He must occasionally put his utterances on Jews and Judaism in permanent literary form, and not trust to the doubtful efficiency of the spoken word. He must contribute to the alleviation of Ghetto misery, and not indulge in philanthropic inactivity. He must come to the defense of the oft-villified Jew and not leave to the future the righting of injustice. He must respond to the wail of the down-trodden co-religionist, no matter where his abode, and not turn deaf ear to his cry.

If the Rabbi would be a wholesome instrument in the upbuilding of the welfare of humanity, he must, like Dr. Krauskopf, be broad in his sympathies. He must see good in all men and not believe good to be limited to a narrow circle. He must reckon with every angle of vision, and must not contend that the truth is vouchsafed only to a certain clime or time. He must work for justice to be shown to all, and not let his passion for righteousness end with the favored few. He must regard every human being a child of God, and not differentiate between one person and another on man-created differences in the bestowal of benevolence and beneficence. He must champion that universal peace, marked by the "beating of swords into plough-shares and of spears into pruning-hooks," and not suffer the existence of prejudice, persecution and war.

Within his constituency, Dr. Krauskopf's service has its richest flowering in the establishment of the Institutional Synagogue; within the municipality, in the founding of the Patriotic League; within American Israel, in the launching of the Jewish Publication Society and the creation of the National Farm School; and, within the broad domain of mankind, in a wider appreciation of the need of a universal brotherhood. The message which Dr. Krauskopf's career sends forth to others, is, that the Rabbi who would be successful, must grow, think, act and broaden.

Many have in the past benefitted by Dr. Krauskopf's example. For did not he, together with three others, blaze the path for those who followed in the American Rabbinate? De-

servedly he enjoys the fruit of the labor of his industrious hands. It is no more than proper that many of us should come from far and near to honor him, who is deserving of honor. On this happy occasion in the celebrant's life, I come here not merely with felicitations, but also with the prayer that this indefatigable worker, who has dedicated his life to his congregation, his community, Israel and humanity, may be spared in health and vigor of body and mind for many more years to come, so that Rabbis everywhere may in the future, as in the past, derive inspiration from the message of Dr. Krauskopf's brilliant career.

Liberalism and Loyalty in a Successful Rabbi's Leadership.

By RABBI SAMUEL SCHULMAN, D. D.
Rabbi of Temple Beth-El, New York City.
President Central Conference of American Rabbis.

Our sages have a pithy saying,—"As a man's name is, so is he," "Kishmo ken hu." These quaint words provide me with the inspiration for the remarks which, with great pleasure, I am to make. The success as a Rabbi, of our friend, Dr. Krauskopf, whom we have all gathered to honor this morning, is indicated in his name. Scripture tells us that Joseph of old, the type of the Jew in history, the man of vision and the man of service, the great dreamer had, at the beginning of his career, a two-fold dream. Both dreams expressed his personality, his power and his useful service to his fellowmen. They were but a two-fold aspect of the dominating ambition of the aspiring youth. One dream was of the stars, and another dream was of the sheaves. Stars and sheaves—these dominate the ambitions of the world. The successful man is the man who can combine vision with practical sagacity, idealism with commonsense, spirituality with material service to his fellowmen. Israel in history is itself most idealistic and

most practical, so that it can well be said of the character of the Jew that "Mah she-irah le-aboth simon le-bonin," "what happened to the ancestor is symbolic of the destiny of the descendants." The Jew is at once the greatest idealist who saw a vision not yet realized and at the same time was the most practical of men. Our friend, Dr. Joseph Krauskopf, it seems to me, must have had such a two-fold dream, as he began his splendid career in the American Jewish ministry, for he has certainly been the man with fearless vision to initiative work in advance of others, and at the same time he has been the most practical of men in the Jewish Rabbinate. A preacher in Israel, standing in the front rank of leadership, he has been at the same time one of the most energetic organizers and workers for the amelioration of the conditions of life of his brethren. He saw the star of the new thought in modern Israel and followed it. The climax of his career and the most enduring phase of his work are, to my mind, given in the school which he founded, and which in all literalness, will teach his brethren how to bind sheaves. From another point of view, his work reveals a trait of character of the first Joseph in our history. He was liberal in following his own vision, but he always remained loyal to his brethren.

And indeed, liberalism and loyalty—these seem to me to be the indispensable requisites for a successful Rabbi's leadership in modern Israel. It is, therefore, a great privilege for me to stand here, as the President of the Central Conference of American Rabbis, and bring the message of friendship, fraternity and cordial congratulation on behalf of all my colleagues, to one who held the same office for two years, with great distinction and with effective service, and wish him joy upon the completion of twenty-five years of activity as Rabbi in a congregation, which he helped to make distinguished, and bear witness to the eminent example which he gives of that triumphant liberalism and loyalty.

By the many-sidedness of his activity, he has made himself an honored leader. He has taken the essentials of liberalism, as revealed for the last fifty years in the world's Jewish thought, and has vindicated them during his whole career. He has been strong in the emphasis of the new ideas which

re-shaped Judaism in Europe and in this country and which aimed at harmonizing our ancient and glorious heritage with modern thought. As a preacher, he has always been abreast of the intellectual tendencies of his time. He has been constantly in touch with its leading thoughts, with the striking manifestations of its spirit in literature, with the living inspiring present that encompassed him. He has known well how to make, in his message, Judaism alive, a thing of to-day, and understandable to the average man. He has been the vigorous exponent of the great ethical message of Judaism. He knew how to marry the immortal thought of the Hebrew prophets to the living ethical and social questions of the day. He has always been in advance of others in recognizing the needs of the time, an illustration of which is given in his introduction of the Sunday services, as purely weekday services, to win the masses of the people, who by economic necessity, and not because of frivolous indifference, were prevented from attending the Jewish Sabbath worship. He has been constantly in touch with the larger non-Jewish world. In fact, one of his dominant motives is to popularize his message and bring it to as large a number of Christian people as possible, so as to wage war with the sword of truth against prejudice and hatred, wherever they may lurk, and to bring the message of the peace of Israel's belief and Israel's hope.

But not only by his work in the pulpit did he thus minister to the non-Jewish world and obtain its co-operation. By his splendid industry and energy and administrative wisdom and spirit of self-sacrifice, he has always been ready to do practical work. Let me, out of many instances, recall but one, because it is nearest to me, on account of its connection with the service of another dear friend of mine. It was during the war with Spain, as will be recalled, that Dr. Krauskopf undertook to meet the unsanitary conditions with respect to drinking water, from which our soldiers had to suffer, and he, with his enthusiasm, enlisted the sympathy of his and my friend, Mr. Nathan Straus, who helped Dr. Krauskopf's work in Santiago. But not only this. Through the inspiration that both gave, a number of non-Jewish benefactors came to the help of the unique work which our friend had undertaken—

a work altogether foreign to the efforts of most Rabbis, who like to distinguish themselves as theologians, as scholars, as preachers, but perfectly natural for a man like our friend, who could combine the vision of the intellectual leader and successful preacher with the practical sagacity and undaunted energy of the man of affairs. As a leader of liberal Jewish thought, he emphasized the character of Judaism, as being exclusively a religion. In this respect, he was of course, only one amongst many who have clearly expressed the thought that Judaism is neither racial, nor national, but exclusively a religious concept; that the destiny of Israel was from the beginning intended to be, what in the fullness of time it matured into becoming, that which is symbolized in the name of this great congregation—A Keneseth Yisroel—a congregation of Israel. Dr. Krauskopf has always stood for Reform progressive Judaism, for the emphasis of religion as against nationality in Israel, of ethics as against ceremonial, of the Jew's world mission as against spiritual isolation in the ghetto. But while liberal, he never forgot to be loyal. He has always been a faithful pupil of his great master, Isaac M. Wise. He built, without destroying.

The Jewishness of any new institution is proved by its value for the strengthening of the religious sentiment and the re-enforcing of the ancient inalienable heritage of Israel. His Sunday service, while exceptionally a great success, strengthened and did not weaken the interest in the Jewish Sabbath service. To destroy is, after all, very easy. It means to take the line of least resistance, for the people as for the Rabbi. It requires no heroism. It means yielding, surrendering to difficulties. To abrogate the historic Jewish Sabbath means to yield to the weakness of many, who could well make sacrifices for its observance, and on the other hand, to the weakness of the preacher who, when young, finds it easier to preach once a week, rather than twice. This simple psychology of the destroyers of the historical Jewish Sabbath, has as yet, never been alluded to in our partisan discussions and controversies, though it lies on the surface and may perhaps have been the unconscious determining factor in minds swayed by the irresistible demands of Judaism as it pleads for its in-

dividuality through its historic Sabbath, and the demands of the time, that ask for prayer and instruction in Judaism in the hours of actual leisure, even as two thousand years ago, the Thorah was read on Mondays and Thursdays in order to meet the practical exigencies of those days. But it requires energy, work, and above all, loyalty, deep loyalty in spirit, which is the expression of the deepest things in a man's character, to cherish and revere what can be saved from the past and is indispensable to Jewish individuality, and at the same time, to be progressive in meeting the needs of the present.

Our friend has been not only loyal to the past, but he has been loyal to great causes, as against that unbridled individualism, which liberalism necessarily encourages. Liberalism encourages a man in standing alone. But if he is deeply loyal, he will feel the duty of and find the joy in working with his brethren. No man can be a leader who contents himself with the circle of his own egotism. A man's worth is discovered in the approval which he wins from his peers. If he is to be the priest, high amongst his brethren, he must look upon them as his brethren. And, indeed, no man is great enough to do the best that is in him without the help of his brethren. And no man is successful if he is unable to work with his brethren. Dr. Krauskopf has worked faithfully with his colleagues in the Central Conference of American Rabbis. He never sulked. Loyal, as was natural on his part, to his Alma Mater, loyal to his Master's idea of a Union of Congregations in Israel, he was loyal to the most important idea of his teacher, the union of Rabbis. As he himself points out in one of his messages, the Central Conference of American Rabbis is broad enough to provide a place for any Rabbi in the land. Its breadth of mind is indicated by the fact that its highest honors have often gone to men who, with their strong convictions on certain disputed matters, were in the minority. No man can justly say that the conference made it impossible for him to be a member of it. If he is not there, it is his weakness, rather than the conference's fault. Dr. Krauskopf also points out in this same message, how dangerous it is to form so-called sectional conferences. He early felt the need of combining with the great freedom of individuality that he claimed for himself,

a loyalty to the idea of union, without which no religious body can develop healthily and do its work faithfully. Quite characteristic of the personality of Dr. Krauskopf, I find his work as president of the conference, in recommending, in his second message, and having the recommendations adopted, to create a committee on the Relation of Church and State, which is still in existence, and has done Judaism and Jews of the country great service. If the thought is an example of the man's continuous warfare against hostile prejudice and misunderstanding of the Jew, and against undue encroachment of the ecclesiastical spirit on Jewish rights and privileges, the utterance of the thought in conference, shows that without co-operation, it could never be effective. I said, he never sulked. No doubt he, as all of us, from time to time, may have felt that mistakes were being made, that the right proportion in opportunities and honors distributed between individuals, was not being maintained, according to worth or ability. Human beings may make mistakes. But this never prevented him from being a whole-souled co-worker, loyal to his brethren. And this comes from the fact that he has always been serious—in earnest. He has always recognized that the work and the cause were greater than his or any man's personal interest. He was loyal to memories. He was loyal to his contempories, and the greatest proof of his loyalty he gave to his Jewish people by the splendid work of his institution for the regeneration of the Jew, by means of a school that shall train him to go back to the soil and obtain its blessings, so that binding the sheaves of victory on earth, he may begin to walk erect again with a freer outlook upon life, and that he may win a new spirit, with which to contemplate the glorious vision of the heavens that unfolded before the eye of the Prophet and pointed to the Everlasting One, and at the same time, prescribed the destiny of the Jew as a witness to that One forever. Liberal and loyal, Dr. Krauskopf stands out as a man whom we must honor and love as Rabbi, as colleague, as leader.

Twenty-five years are a long time in our strenuous and rapid American life. Much has been accomplished on behalf of Judaism during these two decades and a half. And no small

part of the work was done by our friend, your faithful leader, men and women of Keneseth Israel. Many new problems have arisen during the last twenty-five years. The physiognomy of Judaism in this country has almost changed, as this physiognomy is conditioned by the preponderance of numbers. The achievements of liberalism in American Judaism are inalienable. They have influenced every party in Jewry. Sooner or later, they will become the possession of all Jews. American institutions make for freedom of the spirit and their mental climate makes for progress. The watchword has been triumphantly, as the traditional portion of the Scripture for this week has it, "Speak unto the children of Israel that they may go forward." With the new conditions that have arisen, with the new problems forced upon us, we shall reject none of the achievements of liberalism, but we shall, because of the need of our time, emphasize even more the ideas of union and of loyalty. Changes have been made enough in the ritual, in Jewish institutions, in the outer expression of Jewish life during the last forty years, that should need a century for complete mental appropriation and intelligent and morally serviceable utilization by the masses. We need to-day the building up of Jewish sentiment, Jewish loyalty and Jewish solidarity. We need to heed the cry, as the same portion of Scripture has it, "Stand still for a while, and behold the salvation of the Lord." Let us stand still for a while and thoroughly enjoy the best that was in the reform movement, and consecrate all our energies to the building up of a great Judaism in America, which will be so liberal, and at the same time so loyal, that under its shadow every Jew, no matter what country he came from, will find his peace of mind and happiness, because it shall not only be an expression of the spirit of American progress, but it shall also be a guarantee of the indestructible faithfulness to the great faith, the great historic institutions and great inspirations of the Jewish life of all times.

May Dr. Krauskopf celebrate his fiftieth anniversary as a Rabbi, and may he then receive from his friends and colleagues the praise and congratulations at having realized in his life the virtues of liberalism and loyalty as a successful leader in Israel.

Remarks by Dr. Russel H. Conwell,

Pastor of the Baptist Temple, Philadelphia.

Dr. Russel H. Conwell left a sick bed to be present and pay his tribute to Dr. Krauskopf. His voice was husky and at times failed him absolutely, and sank into a mere whisper. He persisted, however, and succeeded in making himself heard. He said, in part:

"We Christians are proud to do honor to your beloved rabbi. Through his influence we have been made to understand what the Jews believe and what they stand for. It is due to him more than any other one man that prejudice against the Jews has declined in this city. If you are a true Jew in Philadelphia now, everyone respects you for it. The day is gone when one man will shun another because of his religion. The world is seeing the stateliness and dignity of the Jewish faith, its ancient creed of righteousness, its charity and its influence. Some of the old prejudices perhaps were due to the fact that you hid the beauty of your religion under a cloak of many forms and ceremonials, which seemed to us to be the whole religion rather than the mere shell of it. We know now, and it is due in large measure to Dr. Krauskopf that we do know. It is therefore, on behalf of the Christians of Philadelphia, that I extend congratulations and best wishes to Dr. Krauskopf as a man who has done much to bring Christian and Jew closer in the bonds of friendship and understanding."

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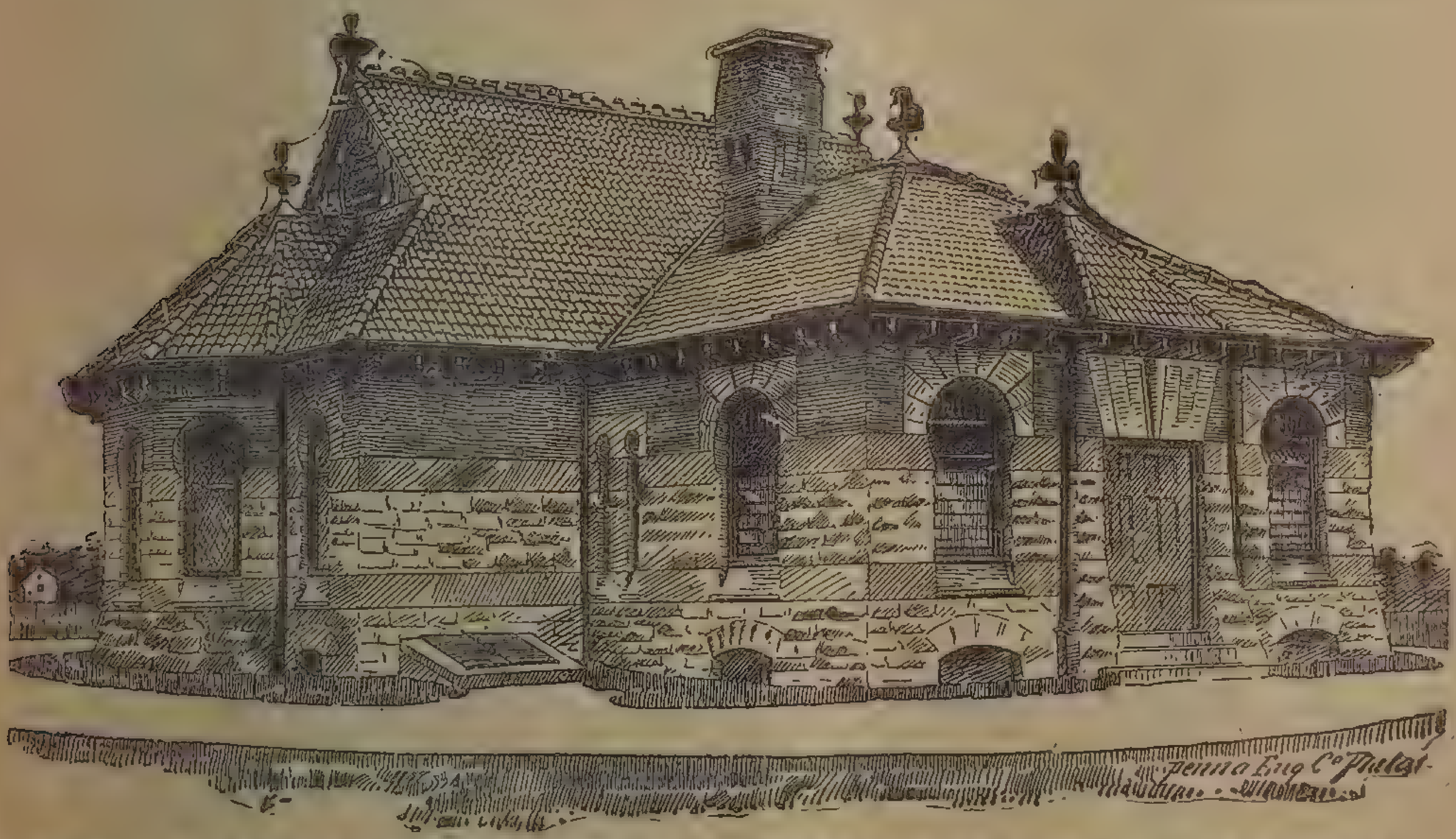
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Not All Israelites Who Are of Israel

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Not All Israelites Who Are of Israel.

ADDRESS

By RABBI JOSEPH KRAUSKOPF, D. D.,

Before the Delegates to the Twenty-third Council of the Union of American Hebrew Congregations,

At Cincinnati, Ohio, January 21, 1913.

From far and near, friends of the Union of American Hebrew Congregations have gathered in this city, to witness one of its proud achievements: the dedication of the new and permanent home of the Hebrew Union College. They have gathered also, to hear and to tell what progress has been made in American Israel since the Union last convened in biennial session.

Assembled to witness proud achievement.

It is cheering to see, in these days of all-absorbing materialistic interests, enough of idealism left in Israel to make possible a gathering as representative as this. It is encouraging to see buildings dedicated to the rearing of leaders in Israel into whose hands shall be placed, and by whose hands shall be transmitted, the legacy sacredly bequeathed unto us.

Idealism in materialistic age cheering.

If the erection of buildings for the training of Rabbis means anything, it certainly means faith that there will continue to be Jewish leaders to lead, and Jewish congregations to be led.

Promising bright future.

There are, however, those who do not share this faith, those who despair of a future for American Israel. Even staunch friends and sturdy laborers in the cause, require, at times, extraordinary faith, to believe that these buildings will, in time to come, be filled with eager

Some do not share such hope.

and enthusiastic students for the Jewish ministry, or that large and enthusiastic Jewish congregations will eagerly await their leadership.

We know from experience that, upon occasions such as this, words that are not of the brightest hue, and thoughts that are not of glowing colors, and periods that are not ringing with paeans of praise, and afire with burning enthusiasm, are doomed to little welcome.

Their predictions unwelcome.

We must, therefore, plead for a kindly hearing if, for a little while at least, and for purposes of constructive work, we would present at this meeting, a few thoughts different from the usual. We would introduce into our assembly, not a discordant note, but a few earnest words, calling attention to a state of affairs which exists, and which, cankerlike is eating into the very vitals of Israel. Even though much of what shall be presented be not flattering to the present status of Israel, it is offered in the hope that a remedy may be found, and that it may be helpfully applied.

Plea for a patient hearing.

Agreeable as optimism always is, all is not pessimism that is not optimism. And even a little pessimism at times, in those whose older years and larger experience have enabled them to outgrow the roseate enthusiasm of youth, is as necessary to progress as a little salt is essential, if the viand is to be palatable. He, who sees our danger, or our faults, and tells us of them betimes, is a better friend than he who blinds our sight with flattery, or lulls us to sleep with assurances of safety, where no safety is. As at a family conclave, or at a meeting of party leaders or of national counsellors, let us, at this Convention of ours, look into conditions as they really are, so that, if evil or danger there be, we may know it, and learn how to overcome it, and if good we discover, that we may know it too, and by concerted action, make it better still. We know that there is a

All is not pessimism that is not optimism.

species of self-love that does not look with favor upon seeing printed, or being told, things that are not favorable to one's party or creed, even though they be true. But we also know there are times when we prove our greatest loyalty by sparing least that which endangers most the safety of the person or thing we love.

Proudly we note that there are bright spots in American Israel, cheering signs of growth and loyalty, that there are a considerable number of Rabbis who have every reason to say that their lot has fallen upon pleasant places, that their congregational support is all that can be desired.

Bright spot, in American Israel.

But there are more places that are dark, and more Rabbis that are disheartened.

We see many of the most representative of our people strangers to the cause of Israel. The synagogue knows them but little, if at all. They are of Israel, and yet not Israelites. We find them helpfully interested in things pertaining to the material and intellectual welfare of the unfortunate of our people, and yet see them uninterested in things looking to their spiritual needs. For all they care, the synagogue might close its doors, and keep them closed forever, if but the charities and lodgerooms and clubs keep them wide open.

But more dark spots.

We see stranger things still. There are leaders and officers of distinctively Jewish institutions—eleemosynary, educational, fraternal—who have little or no interest in the religion of Israel, some of them are even hostile to the spiritual labors of the Rabbi. He receives no aid from them, often but scant courtesy when he asks for it. There are officers of distinctively Jewish institutions, such as the Young Men's Hebrew Association, the Council of Jewish Women, Jewish Lodges, who are not even members of Jewish congregations, or, if they are, but rarely cross the threshold of the synagogue.

We are told that there are leaders of Jewish fraternal orders who make little secret of their agnostic faith. We have heard of a leader of a distinctively Jewish organization, declaring that one may deny even the existence of God, and yet be a Jew.

We know of a board member of one of the sections of the Council of Jewish Women, who, in a city that prides itself upon possessing some of the foremost Jewish congregations in the land, belonged to none of them, had none of her children taught in a Jewish Sabbath School, and was, herself, an attendant upon the services of a Unitarian Church.

We know of a convention of the National Federation of Jewish Charities, that held its public opening meeting in one of the leading synagogues of one of the leading cities of our land, and yet never thought it worth while to invite one of the Rabbis of that city, of whom there were a goodly number present in the audience, to invoke God's blessing upon the meeting, and upon the work it was about to enter upon.

Let us direct our attention to yet another quarter. Ask your Rabbis, and let them tell you the story of synagogue attendance. Count the number of those whose tale is a disheartening one, who, not withstanding their training received in an eight year course of study at your College, notwithstanding their untiring efforts and unwearying zeal, fail to attract, more than two or three times a year, congregations, worthy of their cause and labor, who frequently are forced to ask themselves what would become of Jewish congregations, were it not for the fall holy days, and the occasional need of mourning and remembering the dead.

Young men discouraged from entering the ministry.

Unwelcome as these statements may prove to some, they must, never-the-less, be made. One deeply concerned about the future of American Israel cannot but ask the question, "For whom have these College buildings been built?" "How

large will the number be of those who will go forth from them in the future?" "How many congregations will they find to serve?"

Has it not already become all too patent that the number is large, and is growing fast, of those who are held to be Jews, and who consider themselves such, yet have not the slighest use for Judaism, who do not believe in its most fundamental tenets, who even on days that are most sacred to Israel, when the faithful are gathered in their respective places of worship, may be seen at their places of business, or in their offices, some of them even at sociable card games, or on the tennis ground or golf links of the country club. And yet, no bar is placed to their admission to membership in exclusive Jewish Lodges, or Jewish social clubs, or to exclusively Jewish society, whereas such who have not been born of Jewish parents, but who believe in the fundamental teachings of Judaism, and who faithfully attend upon its services, and observe its moral laws, are refused membership in the exclusive Jewish organizations or circles, are not infrequently required by non-believing Jews to declare themselves, through conversion, to be believing Jews, before they are allowed to the society of Jews.

Denying Judaism and yet held to be Jews.

We are told there are Jewish communities whose only divine service in the week is held on the Sabbath eve, and whose social club on that evening is far better attended than its synagogue. We know that large numbers of these believe that they amply show their Jewishness by their contribution to Jewish charities, that they regard being charitable as identical with being good Jews. We are glad to see at least that much of the teaching of the religion of Israel awake within them. But in the name of the religion of Israel we protest against making charity a synonym for Judaism. Judaism stands for charity, and it stands for much more, and but for that "much

Interest in Jewish charities held to be sufficient to establish Jewishness.

more'' there would, in time, be but little left of that feeling of charity, of which so much is made in these days.

When that ancient Rabbi taught that society rests upon three things: *first*, knowledge of the Torah, which implies obedience to the law of God; *second*, divine service, and *third*, benevolence, he gave, at the same time, one of the best definitions of Judaism. And he showed his deep wisdom by mentioning knowledge of, and obedience to, the law of God and Divine Service, before he mentioned benevolence, clearly showing his belief that where the first two are not, there, in the long run, is also not the third, for this latter has its source, and draws its best nourishment from the former two. The first of these may well be likened to an engine, the second to the motive power setting the engine in operation, and the last to the products created by both. Stop or demolish the engine, shut off the motive power, and you will look in vain for the product, which they, and they alone, create. Things may run smoothly for a time without religion, just as, for a while, the wheel will continue revolving, after the power has been withdrawn or, to change the figure, just as the flower will retain for a time its bloom and freshness, after it has become severed from its root, and the western sky will continue luminous for a while after the sun has disappeared beneath the horizon. But gradually the wheel stops, the flower withers, the sky turns dark.

Faithful following of Judaism lessens need of charity.

It is our belief in God, our belief in His divine law, our belief in the eternal verities that keep alive within us the sentiments of charity, the sense of duty to defend the wronged, to advocate their rights. What more God-inspired men than our prophets of old! What stronger believers in the divine law! What stronger advocates of the worship of God! What preachers more powerful than they! And yet, did they, because of the intensity of their belief, because of their devotion

to their religious cause, forget the poor or the wronged? Did they not, on the contrary, plead the cause of the suffering all the more zealously, because of their obedience to the law of God? It was the very piety of the prophet Isaiah, that urged him to enjoin his people to pursue justice, to relieve the oppressed, to judge the fatherless, to plead for the widow, to deal bread to the hungry, to bring the outcast poor into the house, to clothe the naked, and to offer aid to those in need of it.*

Had each of our countries of to-day some such God-inspired champions of right and justice as these, half of the present needs of charity would be eradicated, because half of the economic wrongs creating them would be obliterated through fear of God and obedience to His Law.

Lessens other wrongs.

Yes, and less of other wrongs there would be, were there a greater regard for the sanctities which religion teaches and maintains. Modern society is paying a heavy penalty for its scorning of God. Its unmorality is in proportion to its irreligion. Where there is no reverence of God, there is no fear of violating His Law, after the legacy of morality, inherited from a religious ancestry, has become exhausted. In the community where there is no spirituality, a high morality cannot long maintain itself. Already we see, in the so-called high life, the withering and darkening of many a virtue, because it no longer has its roots in religion. We see households in which the Decalogue is replaced by one whose Commandments bid to have no other God but mammon; to bow down only to men of power and influence no matter what their character; to scoff at all things religious; to work six days in the week and to squander the seventh, and to make the poor laborers pay for it with their hearts' blood; to honor neither father nor mother, neither preacher nor teacher; to murder their

* Isaiah I:17; LVIII:7.

own lives and those of others by dissipation; to give unbridled license to the passions; to have no scruples about honesty in the acquisition of wealth, to put no restraint on desire, whether it be another's wife, or husband or goods.

Lest you think I have given a purely local picture, or a picture too dark, let me quote from a powerful discourse, under the title of "Constructive Judaism," recently delivered in the city of New York, by the President of the Central Conference of American Rabbis, the Rev. Dr. Samuel Schulman:

"It is time to sound the note of warning. Look at the conditions about us in this great metropolis in which dwell over a million of Jews, the largest Jewish city in the history of our people, and therefore a fair epitome of Jewish life the world over. What a tremendous loss of faith in Judaism and of Jewish religious life must we register. At one end of the social ladder, amongst the prosperous classes, in the main represented in the Reform temples, we find sons and daughters, grandsons and granddaughters of the men and women, who brought Jewish faith across the ocean, utterly indifferent to anything Jewish, sunk in materialism, recognizing no purpose in life, but self-indulgence, having no interest, even in culture, not to speak of having an open ear and a responsive heart to the specific Jewish message. At the other end of the social ladder, we are horrified at the revelations of the degeneracy of Jewish life, in the form of a criminality unprecedented in the history of our people, as was proclaimed for our shame, in the incidents and persons connected with the Rosenthal murder. What Jewish heart will not bleed at the thought of all this? And all this has come from the loss of religion, from the divorce of life from a great sanctifying and inspiring faith. Jewish character breaks down with the loss of Jewish faith."

Who is responsible for this state of affairs? Is it to be traced to inefficiency on the part of spiritual leaders? Most of our Reform Rabbis are graduates of your college, where they were trained, according to the curriculum laid down by learned men, by the faculty chosen by you, and from which they received diplomas that declared them fit for their work. While, no doubt, some of them are not all they ought to be, others perhaps are abler than their calling requires them to be. The average ability of American Rabbis compares favorably with that of the ministry of other denominations. We may go to a score of our

Responsibility for indifference not to be sought in pulpit.

cities and, looking for the names of those active in moulding public opinion, in eradicating deep-rooted prejudices, in battling against political and social corruptions, in arousing civic consciousness, national patriotism, economic right, domestic purity, in deepening and widening the sense of brotherhood, foremost among the names given, we are sure to find the name of a Rabbi.

Contrasting general equipment and leadership-ability of present-day Rabbis with those of former times, the impartial verdict must be in favor of the Rabbis of our day.

No, the source of our trouble is not to be sought in the pulpit. There, for the most part, we find a zeal, an enthusiasm, even a heroism, that is all the more remarkable when we take into consideration that like labor and talents expended in other fields would often yield richer returns.

The fault, for the main part, is to be found in the pew, is partly to be attributed to the materialism of our age, to that spirit, born of liberty and prosperity, that has placed thousands beyond the reach of religion, if not in direct opposition to it, that has eliminated God from the universe, and has relegated the Bible and the Prayer Book to the lumber room, that makes sport of piety, and looks upon worship as a form of superstition, that looks upon preachers as parasites, with no other reason for existence than serving undertakers as assistants at funerals, and acting as aids to caterers at weddings.

But in the pew

But the materialistic spirit of our age will not account for all our trouble. While much of the indifference that exists in the synagogues of to-day is likewise that of the church, it is nevertheless true that, notwithstanding materialism and prosperity, we see non-Jewish churches that are wide awake and largely attended, that command the active support of millionaires, of captains of mighty industries, of leaders of the professions and of the best society, as Sunday School

superintendents, or deacons and vestrymen, whose active aid and powerful co-operation can always be counted upon by the minister. Few are the Rabbis, who can in these days speak of such support. The failure of it cannot be ascribed, as we have seen, to non-desert on the part of the Rabbis, for we frequently find that large numbers of intelligent non-Jews are attracted to the services in the synagogues, which Jews find unattractive, and that discourses of Rabbis, which Jews do not find worth while listening to, find conspicuous place in the public press.

The cause of our trouble must be sought elsewhere, and we are probably not far from its true source when we locate it in the belief, all too commonly held, that one is a Jew, has the right to be regarded as a Jew, is entitled to all the rights and privileges accorded to Jews, even though he does not believe in Judaism.

In belief that one may be a Jew without Judaism.

It is because we have so many racial Jews that we have so few religious Jews. It is because we hold it a sufficient bond of Jewish brotherhood if one be but of Jewish parentage, that the need of religious brotherhood is openly flaunted. It is because mere Jewish descent and not adherence to Jewish belief is required for admission to Jewish fraternal organizations, clubs, societies, circles, or for entering into the marital state with a conforming Jew or Jewess, or for burial in a Jewish cemetery, that synagogues are poorly attended and Rabbis poorly supported. It is because Jews, whose only claim to Jewishness is their Jewish ancestry, are entitled to rights and privileges that were intended for those only who follow Judaism, that from two-thirds to three-quarters of so-called Jews in our large cities are unaffiliated with any of the Jewish congregations.

Because racial Jews many religious Jews few.

We have heard much of late of Zionists or Nationalistic Jews, and many of us have been considerably exercised over the false light these are supposed to throw upon the Jew, by

creating the impression that the Jew is a foreigner in the land of his birth or adoption, that, aiming at, and working toward, the establishment of a nation of his own, he can take no true patriotic interest in the development of the country in which he lives.

While sympathizing with the primal cause of the Zionistic movement, that of securing for those, who are denied their just rights in the lands in which they live, a country of their own, where they may enjoy full citizenship rights, and while ready to give them our heartiest support if they would change the term *Zionism* to *Agriculturism*, and would try to create permanent settlements, wherever an opportunity presents itself for safely establishing Jewish Agricultural colonies, we recognize truth in the charge that has been raised against them, and against all Jews who separate themselves from their non-Jewish fellowmen for other than denominational reasons. We hold that in a country like ours there is but one place where the Jew may differ from others—the House of Worship. There he may perform whatever ceremonies he please, oriental or occidental, ancient or modern, orthodox or reform, and be no more unlike others than are Protestants or Catholics, Unitarians or Episcopalians, who likewise differ among themselves in creeds and in forms. And as these cast aside every difference outside the church, so must the Jew leave behind him in his synagogue everything that makes him different from others. Inside his synagogue he must be the Jew, outside the American, as indistinguishable from others as Baptist and Presbyterian are indistinguishable from each other outside their respective church.

Synagogue only legitimate place of difference between Jew and Non-Jew.

We, therefore, who are Jews because we believe in Judaism, have no right to recognize as Jews such who hold themselves separate and distinct from their fellowmen, who class themselves as Jews, associate mainly or exclusively with Jews,

and yet do not believe in Judaism. Stoutly we must maintain that it is neither race nor nation (for both of these are fictions), but belief in Judaism—no matter how broad or narrow the definition of it be—that makes the Jew. He, of our country, who has not that belief, may class himself a Caucasian as to race, an American as to nationality, a Unitarian, a Christian Scientist, an Ethical Culturist, an unbeliever, or whatever else he may please to designate himself, as to belief, but never a Jew.

And unless we soon enter upon such a course, we may lose the opportunity we still have of converting large numbers of so-called racial Jews into religious Jews.

Racial Jews cease to be religious Jews.

Unless we do this soon and energetically, we shall have the sad experience which a number of European countries have with their non-religious Jews, who, sooner or later, cease to be even racial or national Jews, and convert to the dominant faith. They who cease to be religious Jews, generally cease to be Jews altogether. They who turn their backs upon the synagogue, generally turn, before long, their backs also upon Jews, and some of them even live long enough to see their children or grandchildren despise the people from whom they have sprung.

It is one of the commonest experiences in such countries as Germany, Austria, France, and Russia to see Jews, who have no religion, and yet are denied positions of honor because regarded as Jews, exchange the religion which they do not hold, for the religion which they do not believe, and obtain by such an act of hypocrisy, the coveted prize. What is thought by non-Jews of a barter as disgraceful as this, is clearly brought out in a collection of letters by prominent men on that subject, recently published under the editorship of Professor Sombart.

Statistics of Jewish Apostasy.

One needs but to turn to such books as Samter's "*Judentaufen im 19ten Jahrhundert*," or Ruppin's "*Die Juden der*

Gegenwart," or Sombart's "*Judentaufen*," or Fishberg's "*The Jews*," to become acquainted with the sickening numbers by whom this tragic farce is being enacted at the present time. And what is the saddest part of it is that most of those guilty of such apostasy are men who occupy prominent positions in the commercial or industrial or intellectual life of their respective nation. The loss thus sustained by Judaism is inestimable. It is robbed of the support of thousands of people of high culture and commanding intellect and exalted station, whose adherence to Judaism and whose labors among Jews could not but exercise a salutary influence in placing our faith and people in their true light before the world. Large as that number is, still larger is the number of those who, though not abjuring the faith themselves, have their children baptized at birth. They claim they do this to spare the children ill treatment, ostracism, difficulties on the road to success. The real reason, however, in most cases, is their loss of religion, for we find that those who are strong in their faith love it all the more fervently, the greater the martydom they have to suffer for its sake.

Dr. Fishberg, quotes the *Allgemeine Israelitische Wochenschrift*, as saying: "In the Strassburg University you can count more Jewish professors than is necessary for a Jewish prayer meeting . . . . None of them have been baptized, but not one of them has neglected to baptize his children." Continuing, he states that, "in the list of prominent converts to Christianity given in the *Jewish Encyclopedia*, which does not include living converts, and is not by any means exhaustive, it is seen that the majority of Jewish-German savants and litterateurs of first and second rank have been sprinkled with holy water." He furthermore states: "From statistics compiled by several authors, it appears that during the nineteenth century there have been baptized in Europe about 224,000 Jews. From statistics of baptism in the city of Vienna it

appears that during the thirty-seven years, 1868-1904, Judaism lost to the Church in that city 9,675 adherents. It is also noteworthy in this connection that one-third of all those who declared themselves Freethinkers, during 1868-1903, in Vienna, were of Jewish origin. "Of the descendants of the French members of the Synhedrion," Max Nordau delares "not half are now Jews . . . . Yet another generation and not one of these old families of French Jews will any longer adhere to Judaism."

After continuing for some pages with such disheartening statistics as these, Dr. Fishberg arrives at the startling, and yet not surprising, conclusion that, robbed of great masses of the most cultured, of those who, in course of a few generations, could build up a Jewish aristocracy of high distinction, could shed luster upon Jews and Judaism, make associations with them desirable, even a coveted privilege for the highest aristocracy, they that remain loyal are, for the most part, the poor or middle class, or they are the *parvenues*, who because of lack of culture, must remain where they are, and where they remain only as long as necessary to acquire the culture requisite for admission to cultured non-Jewish circles.

Apostasy prevents Jewish aristocracy.

We, in our country are unable to share this conclusion of Dr. Fishberg, but it is one that is nevertheless generally accepted in the countries named.

There are those whose verdict is more cruel still. There are those who believe that Judaism can thrive only under persecution, behind Ghetto walls, that every effort making toward lessening persecution is an effort toward the eradication of Judaism, that the further the Jew is removed from the Ghetto, the nearer is he brought to abandonment of his faith. There are those who claim that in the most advanced European countries the Jew is already in his death throes.

Claim that Judaism in death throes.

We, in this country, naturally brand such conclusions as wild exaggerations, as wholly unwarranted deductions. And yet, we must not forget that, even in the United States, men like Ray Stannard Baker have risen and declared:

"Judaism is crumbling away. The immigrant Jew sheds his religion soon after he takes up his abode in the ghetto or soon after he is swept into the maelstrom of the life of the new world. For a time he clings tenaciously to his old forms and beliefs, and makes a heroic struggle to continue in the new world the religious practices of the old. But time and circumstances are against him, and he succumbs. The churches having no attraction for him, he drifts, for the most part, into socialism. Even the reform movement, which emphasizes the spirit rather than the form of Judaism, behind which the largest part of the older Jewish communities have taken their stand, is but a paper wall. With the exception of a few days in the year, all but the fewest synagogues are poorly attended. Indifference to religion is the striking characteristic of the American Jew." *

What is the remedy to be? Is it to be the rod of affliction that is to drive the Jew back to Judaism? Is he to find his God again behind Ghetto walls.

Remedy in converting racial to religious Jews.

No, our salvation lies not in leading the Jew back to Ghetto, but back to his Judaism, lies in leading him from a racial to a religious Jew, lies in converting him from a lodge or club or cemetery-Jew to a synagogue Jew, lies in convincing him that, in a country like ours, to be a Jew, without believing in Judaism, is a paradox, that such a one is as little entitled to the name of a Jew as a man is entitled to be termed a Christian, who has renounced Christianity. We recoginize his inalienable right to deny Judaism, if it no longer suits his mind or answers his needs. Even so must he recognize our right to deny him religious brotherhood, if he no longer shares our religion with us. We may honor him as an American citizen, if he be worthy of our honor; we may treat him as a friend, if deserving of our friendship, but we cannot regard him as a Jew, if he has renounced Judaism. It is only through his congregation, where

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* The American Magazine, Oct. 1909.

such exists, that individually the Jew makes public acknowledgement of his Jewishness, and it is a Union of such congregations alone that has the right to speak publicly in behalf of the Jew. Every other so-called Jewish organization that eliminates the religious element, and bases itself solely upon racial lines, supererogates for itself an unwarranted right, when it undertakes to speak for the Jew. If Israel be but a mass of individuals, whose religion is of no consequence to themselves or to others, it needs no official representation, neither needs it efforts for perpetuation, for, without religion it cannot survive.

Religion the only mission of the Jew.

The history of Israel is read in the story of its congregations. As has been the attachment of the Jew to the congregation so has been his strength. "We were a nation once," writes Professor Steinthal,* "but we are now but a religious community." And in his *Juedische Apologetik*, Dr. Guedemann tells us: "It was not the Jews who preserved Judaism, but Judaism that preserved the Jews. . . . . History shows that religion has been his only mission; in it lies the purpose of his existence."

Duty of the Union to preserve the religion of the Jew.

And the preservation of that religion in our country is a sacred obligation of the Union of American Hebrew Congregations. For it was it called into existence; for it was the Hebrew Union College founded; for it have been reared these new college buildings.

To finish what Dr. Wise began.

Dr. Wise did a gigantic work when he brought both the Union and the College into life. His work, vast as it was, was not finished. It was but begun. Much as he did,—and no man in American Israel ever did more or as much—he left more to be done. His voice is still, yet his spirit speaketh, speaketh in sounds of thunder to those who care to listen, in flashes of lightning across a danger-threatening sky, to those who care to see.

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* *Zeitung des Judenthums*, 1900, p. 621.

It is high time for the Union of American Hebrew Congregations to answer that call, to begin assuring itself and the College of a future by rescuing Judaism from the state of apathy and neglect into which it has sunk. Having succeeded in securing a home for the College, and enough of funds to maintain it for a time, it must now set itself to work to quicken interest in, and enthusiasm for, the cause for which the College and its interests are to serve.

"BACK TO THE SYNAGOGUE!" must become its slogan. "BACK TO JUDAISM!" must become the cry unto the Jew. The need of the hour has grown beyond the power of the Rabbi. He has wrestled with it long and hard, and but for him it is not difficult to tell what the fate of Judaism would have been to-day. But the work is too great for him to cope with alone. The pulpit must have the co-operation of the pew. Side by side, Rabbi and laymen must fight against present-day indifference and unbelief.

Back to the Synagogue must become its slogan.

We need a revival of religious interest in Israel, and the head and front of that revival must be the Union of American Hebrew Congregations. It is incumbent upon it to appoint a Commission of prominent laymen, in whose heart is the spirit of the Lord and the love of Israel, whose duty it shall be thoroughly to study the problem of modern irreligion, its causes, its consequences and its cure. That Commission is not to content itself with merely writing a report, for burial in the archives of the Union, two years hence, but it is to meet in different sections of our land, and confer in each section with Rabbis and laymen as to causes that produce neglect of the congregation and desertion of Judaism, and as to the means that might turn the tide "BACK TO JUDAISM."

A revival needed in Israel.

Such concern by the Union of American Hebrew Congregations, and such work by the Commission of its appoint-

Will again make Israelites of all of Israel.

ment, would open a new chapter in its history, one of the brighest it has ever entered upon. It would follow a line of work long since pursued with excellent results by almost every Christian denomination.

It would bring interest where now is indifference, life and growth where now is apathy, hope where now is disheartenment. By bringing strong and united effort to bear upon present day conditions in Israel, it would awaken a new love of Judaism in the heart of the Jew, would again make Israelites of all of Israel. Like unto the vision of the prophet Ezekiel, it would breathe the breath of life upon the dry bones of Israel, would see them rise as if from the dead, an exceeding great army.

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Lincoln and Our National Problems

Dr. Krauskopf's Constructive Work

BY

Rabbi ISAAC LANDMAN.

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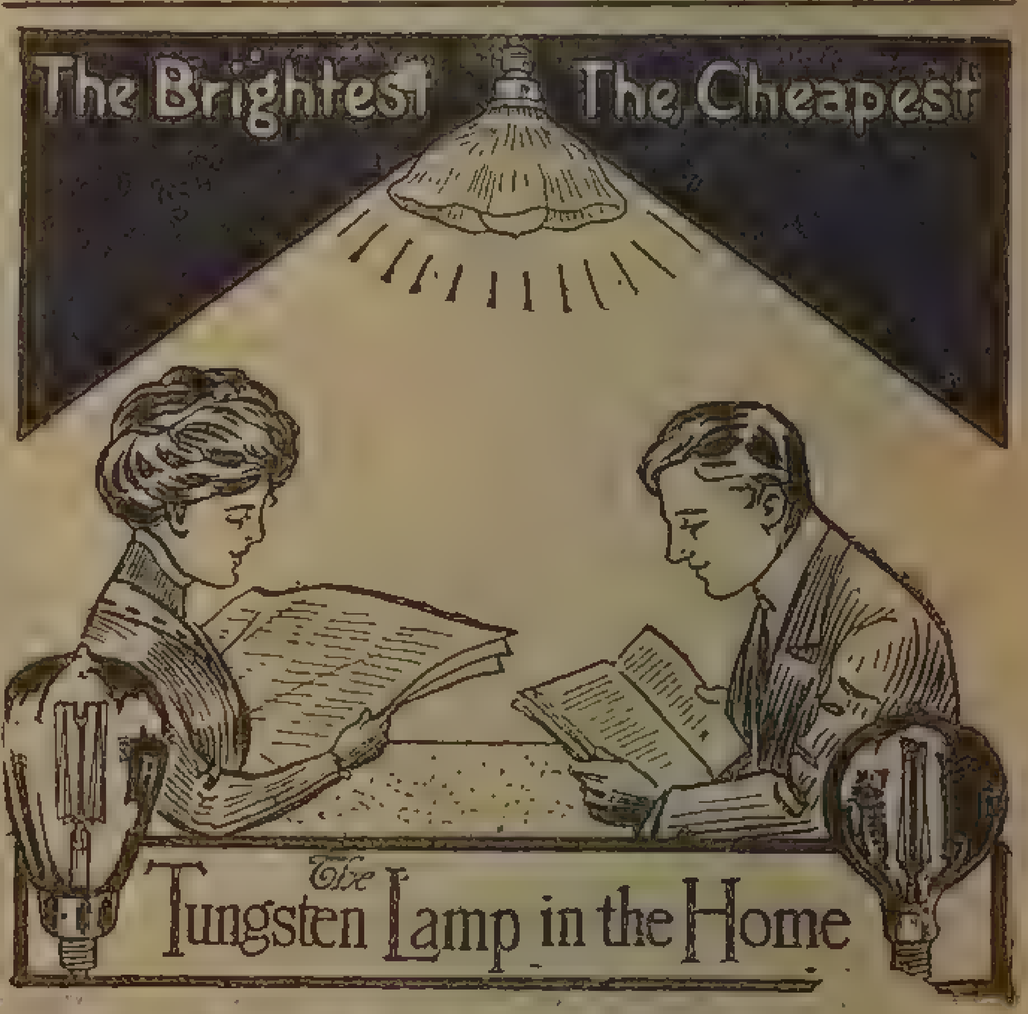
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Lincoln and Our National Problems.

A Discourse at Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, February 9th, 1913.

Three times in our history has the nation stood on the threshold of dissolution. Three times have we passed through crises that threatened to disrupt our Union and destroy our Constitution. And every time did God raise up for us men who, like the Judges of old, saved the Union and the Constitution.

Three times has our country stood on threshold of dissolution.

The Revolution of 1776 brought independence to the various colonies and made them States. It did not, however, determine whether there was to be a union of States, with central power lodged in and expressed through a National Congress, or whether each State was to have a sovereignty of its own, independent of the Central Government of the Union, perhaps in opposition to all the other States. The Constitution of 1787 succeeded, indeed, in confederating the newly made States, but failed to establish definitely the lodgment of power in the Union. Thus a crisis came soon after George Washington was elected President.

The question of the stability of the Union in 1787.

On his visit to Massachusetts, John Hancock, then Governor of the State, insisted that the President of the United States should first call on the Governor of the State of Massachusetts. Washington was emphatic

First dealt with by Washington.

in his position that the Governor must first pay his respects to the President; and the Governor did, quite ungraciously. There and then the first President laid down the proposition, to be established later in blood and martyrdom, that this was a Union indeed, and that the Union was sovereign over the State.

The same question bobs up in 1832.

The question of the solidarity of the Union created another crisis in 1832. Congress passed certain tariff legislation which South Carolina considered inimical to its interests. In the fall of the same year, the South Carolina Legislature authorized a convention that passed an "ordinance," nullifying "certain acts of Congress, purporting to be laws," and declaring these acts to be "null and void, and no law, nor binding upon their State, its officers or citizens." Here was a crisis in fact. South Carolina had defied the authority of the Congress of the Union over the authority of individual States!

And is dealt with by Jackson and Clay.

Fortunately for the Nation and the Union, Andrew Jackson was in the White House and Henry Clay in the Senate. "Old Hickory" did not propose to mince matters with South Carolina. He issued a proclamation, asserting that this Union is indissoluble and that the laws of Congress must be obeyed in its every State. And as to South Carolina, he threatened to pour a force of 200,000 men into the State to enforce this obedience. Then arose Henry Clay in the Senate and introduced a bill "to modify the tariff," which proved an acceptable compromise to South Carolina. A new proposition for the solidarity of the Union, however, was laid down by this incident—the Union must be maintained, by compromise, if possible, by force, if necessary.

In 1861 occurs the greatest crisis on the question of *Union*.

A similar crisis occurred in 1861. The Clay compromise of 1832, as might have been expected, was a temporary makeshift. Not yet had the question, whether sovereignty was lodged in a State or in the Union, been definitely determined. Since Jackson's time a great change had taken place in our nation. We had expanded territorially. Our boundaries extended, in the Southwest, to the Rio Grande, and, in the far West, to the Pacific Ocean. The population had doubled. The steamboat and the steam-engine had brought the farthest parts of the land closer together and had increased the interest of one section in another. Everything should have made for union and yet, one month after the election of Abraham Lincoln as President of the United States, South Carolina had seceded. On the day of his inauguration seven States had withdrawn from the Union, and the Confederacy had been formed.

Reviewing the cause of the Union's instability in retrospect.

Strange to say, when we analyze the situation in retrospect, it is almost unbelievable that none of the great leaders, from 1830 to 1861, had sensed the real cause for the instability of the Union. When the Southern States asked that Texas be admitted, in 1831, an old question came up for discussion in Congress. It was the question of slavery. The South wanted Texas admitted to the Union for the purpose of extending slavery into the great Southwest. The North wanted Texas admitted, with the proviso, however, that slavery should be prohibited in the new State.

Garrison begins the agitations,

William Lloyd Garrison had already begun his great work for abolition with *The Liberator*. Petition after petition poured in upon Congress from the North

against the admission of Texas into the Union, if slavery was to be legalized there. The champions of the South in Congress held that these petitions should not be received at all. They argued that the Constitution was an instrument for the protection of property. Slaves are property under the Constitution. Therefore, petitions against slavery are an offence to the Constitution.

which lead Adams to discover that the question is one of human rights against property rights.

Once more there arose a great man in the time of national crisis. John Quincy Adams, once President of the United States, and now (1831) a mere Representative in Congress, took up the anti-slavery cudgels by championing the right of petition under the Constitution. Able statesman of the old school that he was, Adams gained a great victory for the North, in 1844, and at the same time laid his finger upon the cause of secession. He re-emphasized the implication in the Declaration of Independence and in the Constitution, so tersely expressed by James Wilson in 1787, that in these United States "the rights of property shall not be superior to the rights of man." Thus it was a war of "rights of man" as against "rights of property," of morals as against politics, that Garrison waged in *The Liberator,* that Adams fought and won in Congress, that Lincoln was destined, later, to settle unqualifiedly on the battlefield.

Lincoln, at his first inauguration, is not yet aware that a moral difficulty is the cause of secession.

Lincoln, himself, at his inauguration in 1861, was not aware that at the basis of the Union's threatened dissolution was a moral problem. He understood well enough that his task, "greater than that which rested upon Washington," was to save the Union. Standing before the picture of Washington in the White House, he could repeat from his inaugural address, "I hold,

in the contemplation of universal law and the Constitution, that the Union of these States is perpetual." And then, pointing a bony finger to the flag that draped the picture, he concluded, emphasizing the words with an awkward gesture, "Not one star on that blue field shall be blotted out." But it was not until after his Emancipation Proclamation and not until he wrote his second inaugural that he recognized that he was dealing with a problem of national morals rather than one of national politics.

Lincoln did not want war.

Lincoln did not want war. In his first inaugural address he lays the onus of war upon the South. He says:

> In your hands, my dissatisfied fellow-countrymen, and not in mine, is the momentous issue of civil war. The Government will not assail you. You can have no conflict without being yourselves the aggressors.

Lincoln had learned the lesson from Jackson and Clay, and attempted to solve his problem by compromise before employing force. He, therefore, appointed to his Cabinet two men from the outlying border States, hoping to hold these in the Union. But it was too late for compromise. Force was needed—and the war was on.

Some stories illustrating how, once embarked upon the war, Lincoln prosecuted it.

Once embarked upon it, Lincoln prosecuted the war with all the power at his command. Can you picture a Lincoln, who leaves his carriage in a pouring rain to lift a little bird, that had fallen to the road, back into its nest, replying to a critic who complained of the blood-shedding, "Would you have me prosecute the war with elder-stalk squirts charged with rose water?" Or the Commander-in-Chief who is prepared

to ruin the discipline of the army in order to give back an erring boy to his weeping mother, commanding Grant, when he wanted to slip quietly away from before Petersburg, "Hold on with bull-dog grip, and chew and choke as much as possible." Or the President offering to hold McClellan's horse, in front of the White House, if the general would only win a battle. When urged to remove General Grant, Lincoln replied, "I can't spare that man; he fights." And, at another time, when pressed to relieve Grant from command, on the ground that he drank, Mr. Lincoln asked, "What does he drink?" "Whiskey," was the reply. "Well!" said Lincoln. "Please find out what brand he drinks. I want to send a barrel of it to each of the other generals."

And yet it was this same Lincoln, so eager for fighting leaders and victories, who, after the battle of Fredericksburg, cried, "Oh, if there is a man out of hell that suffers more than I do, I pity him."

Lincoln's conclusion of a moral justification of the war,

How are we to explain this apparently inexplicable attitude of mind and heart of Abraham Lincoln? The answer is in the fact that during the four years of his presidency, Lincoln had grown into the knowledge that the perpetuity of the Union rested not on property rights, but on human rights, not on politics, but on morals. Compare what he had to say on the subject in his first inaugural address with what he said in his second. In 1861 Lincoln stated:

> I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I have no inclination to do so.

In 1865, however, he had this to say:

> Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

raised the standard of moral, over property, rights for the Union.

It is evident that Lincoln prosecuted the war relentlessly as he was passing through the stages of development of the justification of the war. In 1865 he had already reached from property to morality, from politics to humanity. In this he raised for our country, once for all, a standard by which the Union is to be measured and under which it is to be maintained in perpetuity. This ideal was implied in the Declaration of Independence and in the Constitution, was phrased by Wilson in 1787 and repronounced by Adams in 1844, was hinted in the Gettysburg oration by Lincoln in 1863 and made clear for all time and all generations by him in 1865. With the insight of a prophet he wrote into the life of our nation the superiority of human rights over property rights, of morals over politics, sealed the document with the blood of a hundred battlefields and with his own martyrdom.

Fifty years after the Civil War, the nation is confronted with grave moral problems.

Now we are nearly half a century beyond Lincoln's martyrdom. The "new birth of freedom," resulting from the travail of the Civil War, has again wrought many changes in our land. Our territory has once more expanded to include even island possessions. Immigration has doubled our population. The extension of our railroads and industries has been phenomenal,

and with it has come a phenomenal increase in wealth. Politically, our Union, born in the blood of our Revolutionary heroes and maintained on the battlefields of the Civil War, stands forever indissoluble. But the "more perfect Union" is not yet established. We have not yet achieved "a just and lasting peace among ourselves," to say nothing of Lincoln's hope for such an achievement "among all nations." Political problems will probably never again, even temporarily, rend us in twain, but moral problems are casting a dark and foreboding shadow upon the future welfare of the Union.

Not the least of these is the anti-immigration bill, in the hands of the President.

Not the least of the great moral problems confronting us is the one now in the hands of President Taft—the immigration problem. For years attempts have been made to pass drastic anti-immigration measures. Notwithstanding the fact that the census of 1910 shows more than one-third of our population to be of immigrants and their children, a small portion of the remaining two-thirds would alter entirely our national immigration policy. Sin ce the birth of the Republic it has never been doubted, in principle or in action, that this country should be the home of the free, the haven for the persecuted, the land of opportunity for the oppressed among the nations of the world.

The protest against it of one third of our population.

One-third of the citizenship of these United States now protests against the imputations of the restrictionists that they are or have been a menace to the country. They submit that, literate or illiterate upon arrival to these shores, the vast, vast majority of them have become and are useful and efficient citizens. They claim that they have, in a large measure, contributed an incalculable share to the national progress and national

welfare. They appeal to the President, who now holds the key that might lock the gates of our country in the face of thousands, fleeing from persecution and seeking opportunity, nor to forget that illiteracy is the result of persecution and lack of opportunity, and that the literate are more likely to attempt living on their wits than the strong, clean, healthy illiterate who seek an opportunity to make a living for those they love, to become good citizens and to make of their children good Americans.

How would Lincoln have dealt with the problem.

What would Lincoln have done in a crisis like this, when all our traditions of freedom are threatened, when the effort, by a few who are interested in their property rights, is being made to choke up the harbor of our land with the very statue of liberty, when the Union, for whose rebirth of freedom he suffered as a man in the theological hell, is to be pushed backward into the group of liberty-despising and freedom-hating half-barbaric nations of the world?

Slavery is not yet abolished in our country.

It is generally assumed that the problem of slavery in this country was permanently solved in the Civil War. From the point of view of property this is true. But our unprecedented industrial development has produced a new type of slavery, from the point of view of morals. The cry of the industrial slave, man and woman; the cry of the child slave, boy and girl; the cry of the white slave, is as piercing and horror-striking as was that of the enchained black.

We must solve the problem of the industrial, the child, the white slaves,

Do you know that in the vast majority of States there is no limitation to the hours of labor, either for man or woman? Do you know that in industries where child labor is employed children of tender ages, who should be at school and at play, work as many

as fourteen hours a day? Do you know that the white slave traffic in this country is as great as it is in Africa and the near East, and that thousands of innocent young women are annually degraded to lives of shame and to total destruction?

or the "more perfect Union" will never be attained.

In the midst of our greatest prosperity the moral backbone of our Union is being broken. A Lincoln must arise and give heed to these national problems, to solve them by legislation where possible, by force where necessary. Lincoln's message to the ages of Americans is patent. As long as industrial justice will not be afforded the industrial slave; as long as simple human rights will not be granted the child slave; as long as moral emancipation cannot be wrested for the white slave, that long will this nation never be established in perpetuity nor the "more perfect Union" attained.

Our Presidents and our national problems.

We doubt not, but the last great act of our retiring President, on the Immigration Bill, will be worthy of his martyred predecessor in the White House. Perhaps, too, God willing, our incoming President will prove himself of Lincoln mettle, powerful and determined enough to solve our other moral problems. God grant that his labors exalt our Union among the nations and before Him, in righteousness, in glory and in peace.

Doctor Krauskopf's Constructive Work.

Concluding Silver Jubilee Address

By RABBI ISAAC LANDMAN

Sunday, January 19th, 1913.

A week has now passed since we have paid our public tribute to the quarter century of efficiency and achievement of Doctor Krauskopf's service in Keneseth Israel. Listening to the glowing homage given by great men, Jewish and non-Jewish, and seeing the love and devotion of our own people to Doctor Krauskopf, I have attempted, for a week, to analyze the qualities of the man that have made him what he is and that will make him far greater still during the many years to come, with which, we pray, God shall bless him.

Having read the addresses delivered last week, carefully, I would arrange these qualities under three heads:

First, he has vision and faith.

Second, he has constructive genius to translate his dreams into realities.

Third, he has the power to enlist minds and hands, other than his own, to carry on the constructive work.

The speakers of last week showed, in detail, Doctor Krauskopf's activities for the Congregation, for our community, for our city, for Judaism, for religion and humanitarianism in general. But they did not point out the prophetic vision and faith of the man in the far-sighted undertakings which he is building, not alone for one generation, but for all time.

Preaching and teaching are constitutionally evanescent. Even the printed word may be laid aside on a shelf, or, after being read, may be forgotten. Therefore, great causes must be visualized—even in religion we need symbolism. Genuinely lasting effects from building on spiritual foundations can be attained only when actual physical structures are erected upon them.

It is very rare to find men who, at the same time, are powerful preachers and teachers and have capacity for constructive work. Isaac M. Wise was such a man. He was not only the man of faith and vision, the powerful preacher of Jewish reform in America, but also proved to be the great organizer of American Judaism. Joseph Krauskopf is such another man. His great achievements, the effect of far-sightedness backed up by faith in his course, find their lasting value in his constructive triumphs, locally and nationally. Upon the spiritual foundation laid by Einhorn and Hirsch in this community, he built this great Keneseth Israel, that is as Jewish in spirit as it is large in numbers, as Jewish in faith as it is great in its activities. Nationally, his constructive powers showed themselves in building for American Reform Judaism upon the spiritual foundations laid by Isaac M. Wise. He erected the structure that will make the American Reform Jewish Seminary a lasting institution in the land, when he raised the Isaac M. Wise Memorial Fund. In the Jewish Publication Society of America, he intended the creation and upbuilding of the most powerful weapon with which to fight the age-old prejudice against the Jew. The spirit of love of freedom and independence of the Jews in the crowded sections of our large cities he coined into an institution for universal good in the National Farm School. Doctor Krauskopf's achievements, therefore, are of unique value, in that they are both religious and philanthropic, characterized by vision of the future and faith in his God, his people and mankind.

Twenty-five years ago he saw the need of a Jewish version of the Bible, that shall be Jewish, not only in Hebrew but in English. In one of his earliest discourses, he brought forward this American-Jewish translation of the Bible as one of the fundamental causes for the founding of the Jewish Publication Society. He knew the calamities and the tragedies that had befallen the Jewish people from the mistranslations and misinterpretations of their own sacred literature; and while, through thousands of printed discourses delivered from this pulpit, he combated, with all the power of his oratory and personality, the century-deep rooted evils that have resulted

from the misunderstanding of Jewish Scripture, the seeds he had planted during the very first year of his ministry here were all the time growing and building, until to-day a Jewish-English translation of the Bible is an actual fact. Three of the distinguished editors of this translation, who are not only thorough scholars but thorough Jews—Doctors Kohler, Philipson and Schulman—spoke from this platform last week, honoring him, who first conceived the idea, and us, by their presence.

Philanthropically, Doctor Krauskopf's greatest achievement is the National Farm School. We heard yesterday of his work in constructive charity locally. Nationally there is no institution, to my mind, in all the varied and numerous charitable activities of the Jewish people in this entire country, of more far-reaching influence than the National Farm School.

The Jewish religious problem in America is being worked out most thoroughly. Doctor Krauskopf himself has been of efficient service in this, as we have heard. But the Jewish economic problem, as it exhibits itself in the cry for bread from the crowded city centers, and in the previously unheard-of degeneracy among Jewish youth of the large cities, is even of greater vital importance to the Jewish people of the land. Here Doctor Krauskopf has wrought most masterfully. Combating the bitterest opposition, he established and built up the National Farm School; for he saw, again with the vision and inspiration of a prophet, that the solution of this problem can never come through mere relief, through remedial charity, but through constructive efforts that will build up a physically strong and spiritually vigorous Jewish youth from the city slums upon God's wide acres.

"This is the key to the power of great men," says Emerson, "their spirit diffuses itself." In the light of the opinion of America's greatest essayist, Doctor Krauskopf is truly a great man. Such constructive work as is his could never have been accomplished by a single hand; but his spirit diffused itself among the many, all the land over, who came within the power of his personality, or through his printed addresses.

The Isaac M. Wise Memorial Fund languished until he took hold of it and enlisted hundreds in every part of the country to fire the spirit of the Jewish people to make the Hebrew Union College permanent. In the National Auxiliary Board of the Farm School, and in the hundreds of others whose interest has become constant for its cause, Doctor Krauskopf once more answers the Emersonian requirements of a great man.

What geniuses like Carnegie, Rockefeller and Morgan have accomplished in the money mart by their ability to surround themselves with willing workers and to infuse them with their spirit, Doctor Krauskopf accomplished for Judaism in America and for constructive humanitarianism. At the height of his vigor he towers mightily as a man of vision, a man of action, a man of achievement. As Mr. Israel Abrahams wrote to me in a personal letter, "I hope that he will receive something like the appreciation he deserves—he cannot receive it all, for work such as his cannot be adequately honored."

Reminiscing in his study the other day, Doctor Krauskopf confessed that, next to the ministry, he would have liked best the diplomatic service. Knowing him as we do, we can readily believe that, had his fortunes fallen in that service, he would have proved a power in constructive diplomacy. We thank God, however, that Doctor Krauskopf had selected the rabbinate for his life-work, and that his vision, his faith, his spirit and his constructive genius were devoted, instead, to Judaism and the Jewish cause. May he never grow weary in his labors and may his strength and power increase. Amen.

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Our Pulpit

Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXVI Sunday, February 23rd, 1913 No. 16

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Standing Alone.

A Discourse, at Temple-Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 16th, 1913.

Travelers in European lands note, almost as a universal custom, pictures of the rulers of the respective countries hanging conspicuously on the walls of public halls and private dwellings. Frequently that honor is extended to other members of the royal family, and in the interior of such countries as Russia one even finds lamps burning in front of such pictures, like unto those that are kept lighted day and night in front of images of saints. Some of that practice is, no doubt, voluntary and ascribable to patriotism. The universality of it, however, inclines one to the belief that more of it is due to fear on the part of the people that they might be suspected of disloyalty if they omitted the practice. In some countries the government may even tacitly compel the custom, as a means of impressing the people with a deep sense of the obligation and reverence due their sovereign and his family.

Europeans fond of pictures and statues of rulers.

Even in our own country, it is quite customary to hang upon our walls pictures of past or present presidents or warriors or statesmen, or to ornament our public squares with statues of them. Of course, with us there is no compulsion in such tributes. We do them honor not to court their favor, if living, nor to please their ashes, if dead, but as an appeal to our nobler selves to keep aglow the sentiment of gratitude, and to emulate their illustrious examples.

Similar fondness In United States.

And among all such pictures or statues, the one most frequently met with in our land is that of Abraham Lincoln.

Mostly true of Lincoln.

Not even Washington exceeds him in popularity, albeit he had three score years the start of him. It is probably no exaggeration to say that the best known and the most beloved of all Americans, past and present, is Abraham Lincoln.

And if you ask why this popularity, a dozen reasons crowd themselves to the fore in eagerness to answer. He

Many reasons for his popularity.

appeals to us because of the wonderful career he hewed out for himself from log-cabin to White House, with no other aid than his own labor and desert. He appeals to us because of his rugged simplicity, even when in most exalted station, and his sterling integrity and unflinching tenacity of purpose, even when under severest trial. He appeals to us because he dared to face and conquer an evil which great statesmen before him and in his day had seen and feared, and yet had not dared to brave. He appeals to us because, notwithstanding that the searchlights of critical inquiry have been cast upon him for half a century, and from every conceivable point of view, from the watch-towers of one-time foes as well as friends, not a flaw has been found upon his character, not a stain that could asperse his motive, or lessen by a hair's breadth the grandeur of his achievement.

Old as is the story of his life, we never weary hearing of it; and we never listen to it, but we feel our jaded spirits tingle with new ideas, and our craven souls quicken with new courage. How refreshing in these days to read the stories of his refusing, when still a struggling lawyer, richly promising law-cases, if convinced of the guilt of those who sought his counsel and his defense! How humbling in these days of snobbishness and extravagance, to read of this great commoner being discovered one morning, in his shirt sleeves, in the White House, polishing his shoes, and, upon being asked,

"Do you black your own boots," replying with a vigorous rub of the brush, "Whose boots did you think I blacked?" How comforting, in these days of grasping greed and unscrupulous striving after honor, to read the stories of his readiness to step down and out from his exalted position, at any moment, if by so doing he could save the Union from dismemberment, and assure emancipation unto the Negro slave! How touching the stories of his pardoning the lives of scores of soldiers, young lads, or husbands and fathers, who had forfeited them by reason of serious violations of military orders, and his endangering, even at critical times, the discipline of the army rather than do violence to the humaneness of his heart! What a lesson to those who are ever ready to shoulder upon others the responsibility for their own failure, or to claim for themselves the glory of other men's achieving, is afforded by his peremptory order to General Meade, after the battle of Gettysburg, to pursue General Lee in his retreat, to attack him, and with one bold stroke to end the war, accompanying the order with this private note, "The order I enclose is not of record. If you succeed you need not publish the order. If you fail, publish it. Then, if you succeed, you will have all the credit of the movement. If not, I'll take all the responsibility." What a lesson to those who can neither forget nor forgive past offenses is afforded on the night of Lee's surrender at Appomattox, when the band serenaded Lincoln with patriotic airs, such as "Columbia, the Gem of the Ocean," "Star-spangled Banner," beckoning for the band-master, he said to him, "God be praised, North and South are one again! Play "Dixie." It is our tune now as well as theirs."

But much as we admire his simplicity and kindness, his honesty and unselfishness, it is his courage, his daring to stand alone in a righteous cause, and to fight alone, and to continue at his self-chosen post of

The greatest of these his courage.

duty in the face of bitterest opposition and greatest danger until victory was his—it is this trait of Lincoln that appeals to us above every other.

Courage compels admiration.

And courage is a trait that compels our admiration even if displayed by our foe, even if manifested in a cause undeserving of it. There is that in courage that makes men admire it, even if incapable of admiring anything else, and there are few insults which men feel more keenly than that of being regarded cowardly. Courage is the favored theme of the historian, poet and artist. To it have been dedicated the greatest of our epics; for it have wrought the ablest of pens, pencils and chisels. There is an instinctive feeling that where a brave hand strikes and a brave tongue speaks, there beats the true heart. Cowardice is quite generally a synonym of falsehood, intrigue, hypocrisy. He who dares not face the truth nor fight for a righteous cause generally shrinks not from a lie. It is because of their daring all, and staking all for the sake of principle that the great prophets and heroes, reformers and martyrs, of all ages and climes, have been kin. From that virtue civilization has drawn its most valued prizes. Liberty of conscience and liberty of speech, right of self-direction and self-government, right to the possession of the products of our handiwork, right to the proper use of the powers with which God has dowered us, right to stand on our own feet and do our own thinking and leading, these and a thousand other blessings have been wrought for us by men of heroic mould, by spirits brave and daring. Whatever the enlightened form of government or belief of our day, whatever the progress of our learning, of it must be said what Emerson said, "Great institutions are but lengthened shadows of a single man," or what Owen Meredith said,

> "No life
> Can be pure in its purpose, and strong in strife
> And all life not be purer and stronger thereby."

With so much blessing wrought by courage, and so much honor shown to men of the heroic spirit, one would naturally suppose that few virtues would be more sought after than it, that few honors would be more coveted than that of being classed with those who, when duty called, dared to stand alone.

More honored in speech than in practice.

But, unfortunately, such is not the case. With all our rights and liberties, courage is as great a rarity in our day as ever it was in the days gone by. Men honor it in speech, and shame it in practice. Preachers and politicians wax eloquent over the valorous deeds of prophets and statesmen of other days, and yet cowardly shrink from moving hand or foot to break shackles off present-day slaves, or to free the mind from errors and prejudices and superstitions that paralyze hearts and souls, in our own times. Conscious that a thousand blessings they enjoy were purchased by brave men at the cost of untold agonies, often at the price of their lives, they are unwilling to risk even the slightest inconvenience for the purpose of saying and doing the thing that might make coming generations the happier and better for their daring.

As in former days, so in ours. Men prefer to travel in herds. Individuality is frowned upon. Independent judgment is tabood. Breaking with established custom, no matter if antiquated or injurious to progress, is regarded sacrilegious. They are afraid of the man who dares to break away from the multitude that is in the wrong, who dares to stand alone, dares to speak and act as truth dictates, as the need of the hour demands.

Men afraid to stand alone.

As Koheleth taught* in olden days: there is a time to plant and a time to pluck up, a time to build up and a time to tear down, a time to gather and a time to cast away, so do brave men teach in our day, that there is a time to go with the multitude and to work with

Times when one must break away.

* Ecclesiastes III.

them, and a time to break away from them, and to work alone. Thus have wrongs been overthrown in the past, have reforms been instituted, has progress been made, and thus will mankind continue to proceed from bad to better, and from better to best.

Needful conformity and needful non-conformity.

There is a needful conformity and a no less needful non-conformity. We are of society and must labor with society in all things that tend to society's best good. We must even make sacrifies of personal preferences, if by such sacrifices we may conserve the common good. But when the practices of society are evil, when they perpetuate and condone political crime and industrial injustice, when they tend to mental or moral or physical decay, to public or private corruptions, then refusal to break away, to stand alone, unfettered by conventionalities of the present and by traditions of the past, is cowardice, and no less cowardice though a thousand dangers threaten, though a thousand foes bar the way.

The majority has the right to govern and to lead only as long as its government is guided by righteousness, and its leadership is along the path of progress. If they are not, it becomes the duty of the minority, no matter how small, so to battle for the right that its ideals may ultimately become the achievement and the standard of the majority. It is to needs such as these that Emerson refers when he says, "Whoso would be a man must be a non-conformist. Nothing is at last sacred but the integrity of your own mind."

Of course, rarely is man permitted to walk the road of heroism unscathed. Its ultimate reward is too precious to be cheaply bought by craven souls. Time enough for such as these to partake of the victory when the danger is past, when the battle is fought and won. It is then that that species of men applaud what they first denounced, and accept greedily what they first spurned, and praise them whom they first despised.

Heroism not permitted to go unscathed.

The exclamation of Moses, "But a little, and they would have stoned me," has been that of nearly every emancipator and reformer, and the number is large of those who experienced such stoning in reality, or some other mode of violence or death. Lincoln's picture has not always had an honored place upon the wall, nor his statue a conspicuous spot in public squares and gardens, neither was his name always uttered with veneration and love. From the day of his rise to eminence to the day of his death by the assassin's hand, he was probably the most vilified, the best hated, the worst caricatured, of all the people of the United States. Made, however, of the stuff of which heroes are moulded, and bent upon his mission which he had made the end of his life, he cared little whether he was loved or hated, whether applauded or denounced.

Great and courageous men do not look for favors from their own generation, neither do they expect recognition in their own time. They share the thought of young Quincy, who, when advised to desist from a certain course, on the ground that it would lose him popularity, replied, "I have never harbored the expectation, nor any great desire, that all men should speak well of me. To inquire my duty and do it is my aim."

Great heroes look not for favors from their own generation.

Such was the spirit that moved Lincoln when he said, "I am not bound to win, but I am bound to be true, I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong." Such was the spirit that moved him upon other occasions, when he said, "The only ruler I have is my Conscience ;" or when he said, "I can better afford to go down in defeat, if I am in the right, than become President, if in the wrong," or when he said, "Many free countries have lost their liberties, and ours may lose hers, but,

The spirit that moved Lincoln.

if she shall, be it my proudest boast, not that I was the last to desert, but that I never, never deserted her," or when he said, "No man is good enough to govern another without that other's consent."

That was the spirit that moved Luther to say, when his friends tried to dissuade him from answering the Papal summons to defend his cause before the tribunal at Worms, lest there happen to him what befell John Huss and other martyrs, "Were there as many devils in Worms as their are roof-tiles I would go on."

The spirit that moved Luther.

And it was that same spirit that prompted his famous reply when urged by that dread tribunal to recant, "Here I stand, I cannot otherwise; God help me, Amen."

And that was the spirit with which he met the cardinal-legate, who had been sent from Rome to bring him to terms. "What do you think," said the cardinal, "the Pope cares for the opinion of a German boor? The Pope's little finger is stronger than all Germany. Do you expect your princes to take up arms to defend *you*—you, a wretched worm like you? I tell you, No, and where will you be then—where will you be then?" Calmly Luther replied, "Then, as now, in the hands of Almighty God."

Oh, for such valorous men in our day. A few of them scattered through present-day society would revolutionize it, would cleanse it of corruptions that have become a stench to our nostrils, would uproot those heinous industrial wrongs that make it possible for the few to riot in shocking extravagance, and that compel the many to eke out a pitiable existence—wanting in sufficient food, in sufficient clothes, in sufficient rest, in sufficient room, in sufficient privacy for the protection of the ordinary decencies and modesties of life. A few of them scattered through present-day churches would breathe the breath of life into hundreds that have become stupefying mausoleums, repellent haunts of

Oh, for valorous men in our day!

cant and hypocrisy. A few of them scattered through present-day society would emancipate woman from the worst of all slaveries, the tyranny of fashion, imposed upon her, several times each year, at a terrible cost of time and means, for the most part by that despicable class that makes use of dress to make themselves all the more marketable, or by brainless idlers, or by grasping fashion-mongers.

Moral courage is the desideratum of our age. The need of our day is men with courage of conviction, men with strength to obey the dictates of their conscience, men who, knowing what is right and true and just, dare to do it at every hazard, dare to refuse to trim their sails to every wind, or to stifle their conviction at other men's bidding, dare to rebel against unjust advantage being taken of those who because of dire necessity must submit to every tyranny, must sacrifice their health and strength so that others may deck themselves with silks and satins and costly furs, may ornament themselves with precious jewels, may glut their appetites with costly viands, may loaf spring and summer, autumn and winter, at expensive resorts, at home or abroad.

Moral courage greatest of our needs.

And why may not you and I be of that number? I saw a picture, once upon a time, representing Lincoln as a lad, breaking forth with the words, after his mother had read to him of great deeds of great men, "What they did, I, too, may do." Even so may we say: "What others did we, too, may do." And we may do it with no other weapon than that which they employed and which helped them to signal victories, namely, courage to do what we know to be right; courage to abstain from what we know to be wrong; courage to set high ideals to our lives and to remain true to them at every cost; courage to tear off the shackles that fetter us to the whims and fads of fops and fools; courage to break away from the multitude that knows

Why not you and I?

the right yet practices or condones the wrong; courage to stand alone if it must, and to fight alone if it must be, sustained by the hope that the time may come when, as happened often before, the minority of one will become the overwhelming majority.

Present time best for consecration to valor.

And what time better for dedicating oneself to such a life as this than these sacred days that span the anniversaries of the natal days of Washington and Lincoln, names that are instinct with the highest courage, with the greatest daring, with most blessed achievement. The needs of our times demand such courage. Our country calls for it. Ours is the duty to obey that call, if true Americans we would be, if justly we would regard ourselves compatriots of Lincoln and Washington.

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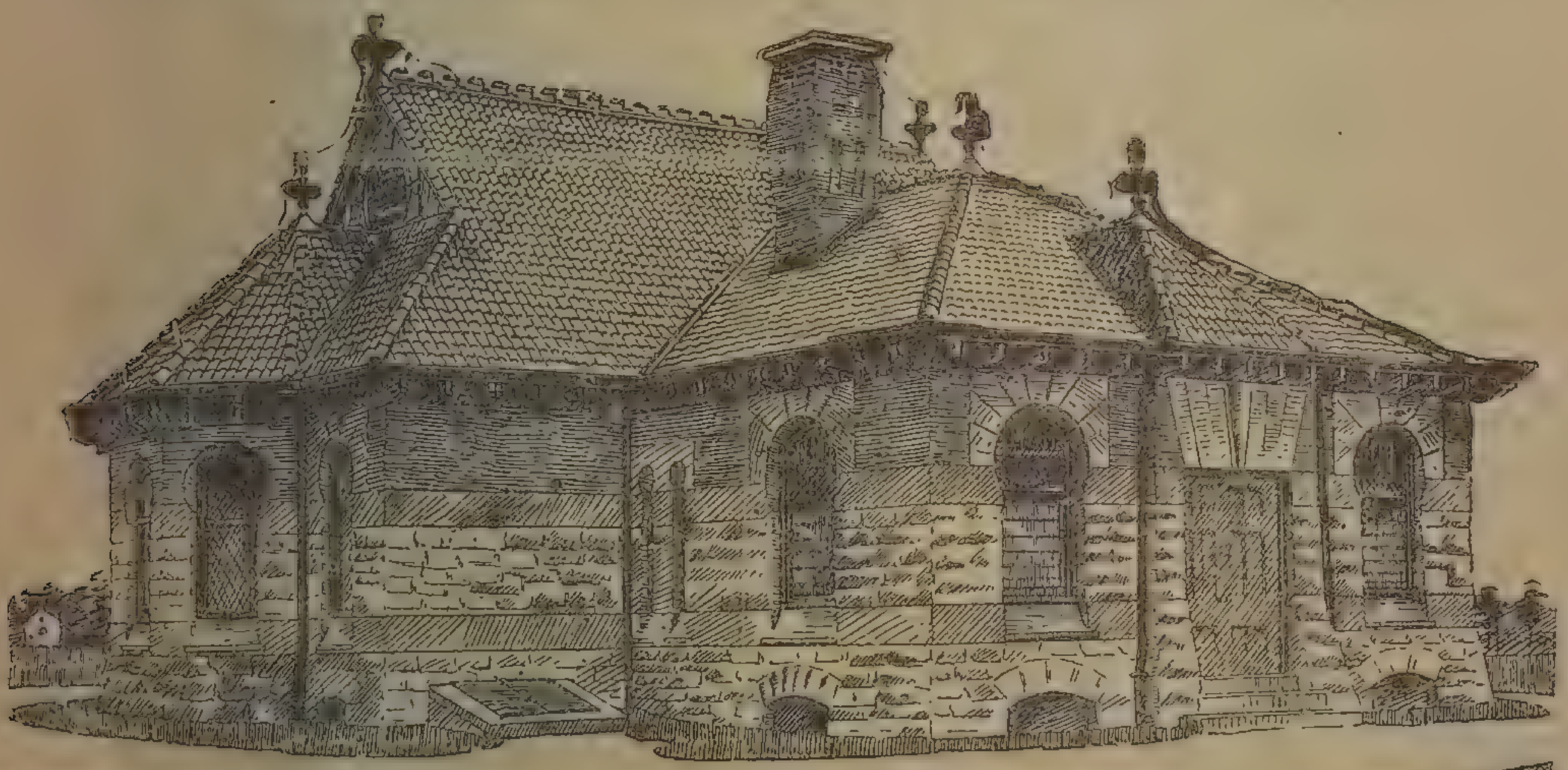
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Within a Swiss Cemetery

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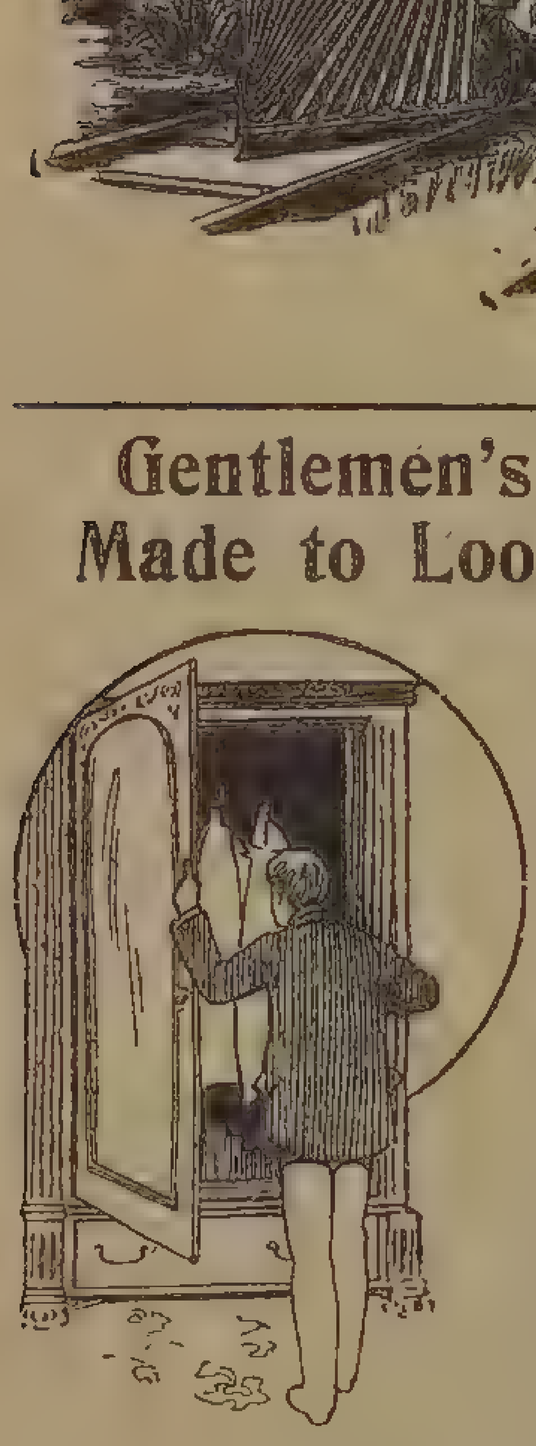


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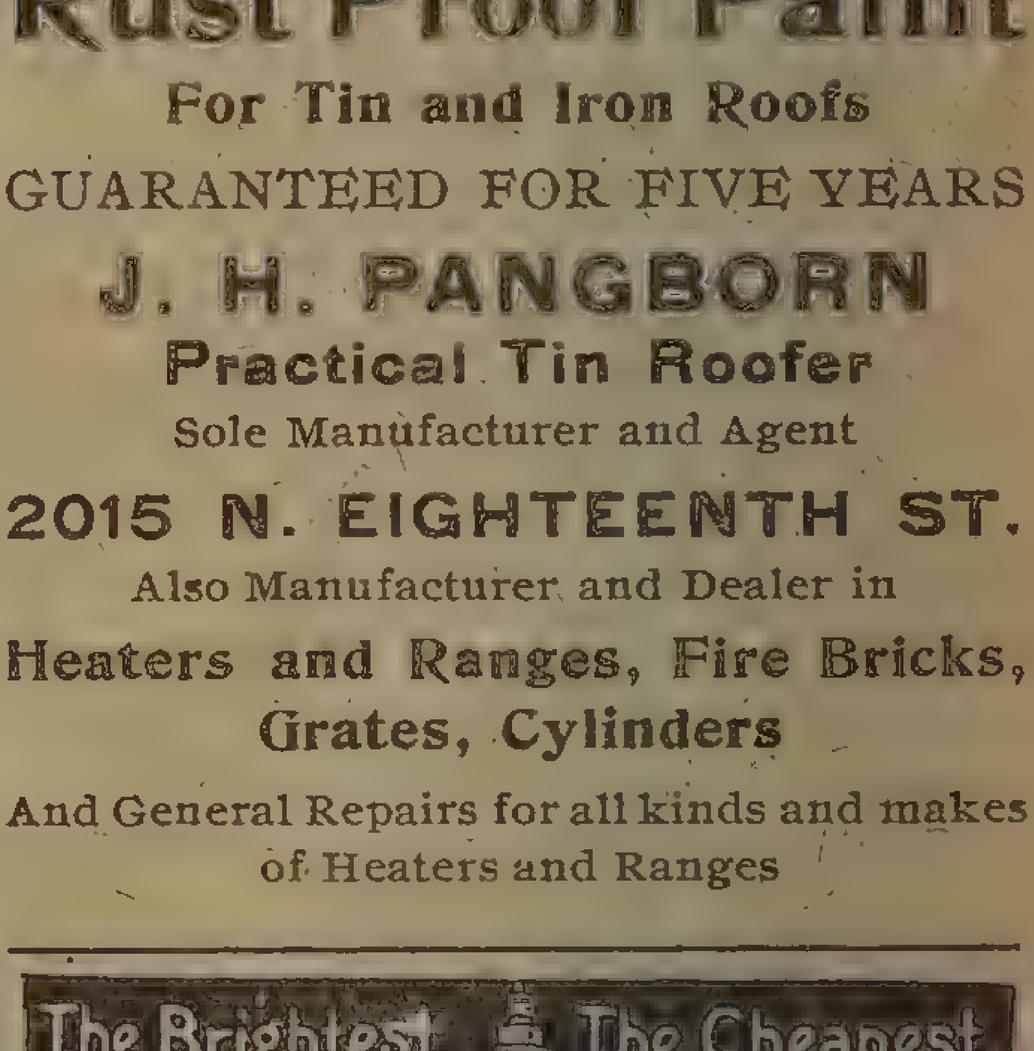
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Within a Swiss Cemetery.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, February 23rd, 1913.

Late one afternoon, last summer, I strayed into the cemetery of the little Swiss town of Pontresina, in the Upper Engadine.

Within a Swiss cemetery.

"A strange place to visit on a vacation tour abroad," said to me a friend who, upon returning to the hotel, had asked me where I had been. "Far better," continued he, "to climb the mountains, to scale the glaciers, to roam through the forests, to see something of the gay life of St. Moritz near by, or to make an excursion over the Bernina pass to the Italian frontier and beyond." Such, no doubt, is the thought of some of you. But my friend knew not, even as you do not know, that I had seen all the sights he named, but one, and that one was included in my itinerary a few days later, and that, magnificent as is the towering scenery of the Upper Engadine, and refreshing as are the pine forests, all the greener by reason of their nearness to the heaven-scaling snows, and attractive as is the life that abounds on the mountain-sides and in the valleys beneath, there was not an hour that I spent in them and among them that afforded the peace and quiet and contemplative mood which I found within that little cemetery.

Food for thought.

The crumbling old church, and the graves and tombstones were bathed in the halo of the sunset light. The wild flowers, famed in that part of Switzerland for their gorgeous color and rich variety, seemed bent upon making the resting-place of the dead—generally bleak and melancholy—all the brighter and sweeter for their

Contrast.

beauty and fragrance. Upon the branches of the trees the birds seemed to be intoning diverse and soothing evening hymns. From their pastures down the mountain-paths came the sated cattle, and trotted along the wall to the tune of their tinkling bells. On the heights beyond resounded the melodious yodel of some peasant or mountain guide. At a distance was heard the sound of falling and rushing cataracts, intermingled now and then with the merry laughter of some young people at play on a tennis court.

At a grave, with their backs toward me, a couple was kneeling, apparently praying, the man bare-headed, the woman weeping. Whom did they mourn, was it a child or a parent, was it a brother or a sister, a patron or a friend? Was it some one understood and appreciated too late? Moved by their sorrow, the merry laughter of the young people yonder, the joyous yodel on the heights, even the song of bird and the tinkling of cattle and the bloom of flower, seemed strangely out of place and mockingly irreverent. A thought flashed through my mind that the sound of all song and laughter and the sight of all beauty ought to be banned from a place as sad and sacred as a cemetery.

Discord.

That thought, however, was but of brief duration. It soon gave way to a brighter and happier mood. Why should not they on the mountain-sides and they on the tennis court seize the joy of their brief day, even as did these who now sleep beneath the sod? Soon, all too soon, will come the day when they too will be of the dead, and as silent as these, and dear ones will kneel at their graves as tearfully and as prayerfully as that rustic couple yonder.

Joy to be seized while we may.

And memory recalled a picture, named *Sorrow and Joy*, which I had seen in one of the art galleries, which spelled in the language of art Uhland's poem called *The Chapel*. It represented an Alpine scene, like unto the one that surrounded me. Toward a chapel, standing out conspicuously half way up the mountain-side, a weeping

Our time is coming too.

and chanting procession of mourners wound behind a bier, their slow and weary steps accompanied by the saddening sounds of the chapel's tolling tongue. In the valley below sat a shepherd lad, merrily playing a rustic pipe to an audience composed of a sleeping dog and a flock of pasturing sheep. Tears above, music below. Sorrow on the heights, joy in the valley beneath. Who could stay the grief of those above; who would stay the music of the lad below! Pipe on, merry shepherd lad! Thy time is coming too. Fast hastens the day when the bell will tell of thy last journey as now it tells of that of another. As sang the poet so spake I

"Droben bringt man sie zum Grabe,
Die sich freuten in dem Thal;
Hirtenknabe, Hirtenknabe,
Dir auch singt man dort einmal."

Sorrow has its balm.

Again my eye fell upon the pair kneeling and weeping at the grave. I had seen them in that position when I entered the cemetery, and they apparently derived comfort from their stay, for they seemed in no hurry to depart. And the more I looked upon them the more I felt that it may have been such a scene as this that inspired Washington Irving to pen in his essay, entitled "*Rural Funerals*," this beautiful paragraph, one of the most beautiful in the world's classics:

"The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal—every other affliction to forget; but this wound we consider it a duty to keep open—this affliction we cherish and brood over in solitude. Where is the mother who would willingly forget the infant that perished like a blossom from her arms, though every recollection is a pang? Where is the child that would willingly forget the most tender of parents, though to remember be but to lament? Who, even in the hour of agony, would forget the friend over whom he mourned? Who, even when the tomb is closing upon the remains of her he most loved, when he feels his heart, as it were, crushed in the closing of its portal; would accept of consolation that must be bought by forgetfulness?—No, the love which survives the tomb is one of the noblest attributes of the soul. If it has its woes, it has likewise its delights . . . . There is a voice from the tomb, sweeter than song.

There is a remembrance of the dead to which we turn even from the charms of the living. Oh, the grave !—the grave !—It buries every error—covers every defect—extinguishes every resentment ! From the peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave even of an enemy, and not feel a compunctuous throb, that he should ever have warred with the poor handful of earth that lies mouldering before him . . . . Yea, go to the grave of buried love, and meditate ! There settle the account with thy conscience for every past benefit unrequited—every past endearment unregarded, of that departed being, who can never—never—never return to be soothed contrition."

Art in cemetery.

Not to disturb the couple's communion with the dead or their prayers for the repose of their dear one's soul, I strayed to another part of the cemetery. Small as it is, and humble as seems to be the station of the villagers, their cemetery nevertheless abounds in marble sculptures, and some of them of a considerable degree of art, showing clearly their nearness to Italy, and their following the Italian practice of decorating the graves of their dead with the best that art can afford and means allow. What a difference between the uniformly simple head stones in our Quaker cemeteries, and the magnificent sculptures, often rivalling and surpassing those of the most celebrated art galleries, that one beholds in the cemeteries of such cities as Milan, Pisa, Genoa, and in towns of smaller size.

Ancients clothed death in beauty.

The association of the highest art with death and the tomb is no doubt an Italian inheritance of the ancient Greeks and Latins, who sought to rob death of its sharpest sting by representing it, in fancy and in form, as beautiful as their high artistic taste and skill made possible.

Church made death hideous.

Far different the personification of death, which the church of Dark and Middle Ages inflicted upon its followers, and from which our minds are scarcely yet emancipated. No conception was too shocking for representations of him whom they designated: the implacable enemy of man. His most frequent form was a skeleton, often wrapped in funeral shroud; his look lean and

hungry, his color pallid or lurid, his expression a hideous grin or a blood-curdling stare, his weapon a sword or a scythe. What wonder that the merest thought of death horrified the people, and that the dread of its approach, and the anticipation of cruel suffering after death, cast a pall even upon the brightest life!

Life more cruel than death.

Not so the ancient Greeks and Latins, and their Italian heirs. They pictured death as the twin brother of sleep—one as beautiful as the other, one giving temporary rest, the other rest eternal, each the peace-giving friend of man. And they were wiser than the church. If of cruelty we must speak, would it not apply better to life than to death? What is life for many mortals but a long drawn-out sigh, commencing in the cradle and ending in the coffin? Even the longest and strongest life, as the Psalmist says, is but trouble and sorrow. Childhood is beset by disease and danger; youth by hardship and passion, prime by struggle and disappointment; old age by feebleness and dotage. Toil is for all, and suffering for all; unbroken ease and joy for none. To live means to fight. Gain is followed by pain, love by loss. Success is harassed by envy, fame by malice. Go where you may, you find life pitted against life, man arrayed against man. Everywhere prison walls and arsenals, almshouses and hospitals. Everywhere dives and dens tell the tearful story of blasted lives and broken hearts.

Is there not cruelty in this, and shall life, nevertheless, be pictured only in fairest form and brightest hue, and death in form abhorent and in color affrighting? Had I the artist's skill or the poet's gift, I would give Death the form of an Apollo, the grace of an Adonis. Instead of scythe I would give him the torch of immortal life. I would give him an expression of sweetness that would challenge that of Raphael's *Madonna*. I would sing of him with an ecstasy that would, henceforth, make the living regard the resting-place of the dead as the abode of the

Death deserving of beautiful portrayal.

blessed. For, who has ever dealt kindlier with those who sleep beneath the sod? What sorrow has disturbed them, what wound has tortured them, what wrong has grieved them, since merciful death rocked them to sleep? The medicine that human hand could not offer he offered, and it cured. The peace that human power could not give, he gave, and it quieted. The sleep that human love could not administer he administered, and they are at rest. And at rest they will be, though seasons change, though years roll on, though decades pass and centuries vanish, for, what he gives he gives forever; where he blesses, he blesses for all eternity.

Several others strayed into that little *God's acre*, they were strangers to each other, and strangers to me, yet they bowed to each other and bowed to me. I wondered whether they would have greeted one another as kindly—or greeted at all—had they met in one of yonder stately hotels, attired in fashion's array. I had my doubts, for there, I felt, man is judged by what he wears, by the titles he flourishes, by the wealth he displays, by the station he represents. Here man is estimated by the little he is, and by what becomes of that little after it is lowered six feet within the ground, whether wrapped in rarest silk, in costliest broad cloth, or in inexpensive winding-sheet. There is no disguising here that as naked as man enters life so naked goes he hence, and though he have piled millions upon millions, and have added palace upon palace, and lands upon lands, he must leave all of them behind. A little space, three feet wide and six feet long, is all that he requires in the end of mother earth, and even that little he requires but for a brief time. The pitiless tooth of the gnawing worm soon finishes what death began. Dust to Dust! Ashes to Ashes! Earth to Earth! is the eternal law for king and beggar, for master and slave.

Cemetery equalizes all.

Quaint as I found that little cemetery, I found nothing quaint or strange in the inscriptions upon the stones.

Though graven in many different tongues—in primitive Upper Engadinian, in German, French, Italian, English—all told the same sad story of loss and sorrow, all breathed the same fond hope of reunion beyond. One reading them, and forgetting the difference of language, could easily believe himself within a cemetery at home, so like is the heart's lament and the soul's yearning there to what they are at home. How alike we are in the great and true concerns of life, and how little we seem aware of it! What philosopher or scientist has yet discovered a difference between the suffering heart of a mother in Europe or in the United States, between a trusting, hopeful soul in the Old World and in the New? Strip civilized man of a few externalities, eliminate a few trifling differences, and how alike he is to every other civilized being, no matter what his tongue or faith or nationality! How alike the heart speaks under like circumstances, be it birth or death, betrothal or marriage, love or hate, youth or age, hope or despair!

Inscriptions same in Old World and in New.

Who has not read at home the words I read there. "Here rests in God." "Peace be to his ashes." "The memory of the righteous is a blessing." "Not lost but gone before." "If God is with me what need I fear?" "Heaven is the true home of innocence." "Striving for the best was her life, fulfillment of duty her constant aim." "His life meant Love and Labor." "We shall meet again."

One kind of inscription, however, I did find there which I never read at home, nor any where else, save in one or two other cemeteries in Switzerland. Upon half a dozen stones or more, in several different languages, stand graven the melancholy words "Met with an accidental death while ascending or descending (this or that) mountain or glacier in the envirous of Pontresina." The age of the unfortunate ones recorded upon the stones indicated that all of them had been in the flower of youth or in the vigor of their prime, when they started upon their

They that meet death in climbing.

perilous climb. Some of these unfortunates, alas, were native peasants, tempted, by the lure of a little extra gain, from their homes and families and labor to serve as guides to novelty-seekers, and, though they themselves sure of foot and clear of vision and skilled in the art, had probably been hurled to their death by the rashness or carlessness or weakness of some frivolous or inexperienced or helpless novice.

How needless these annual holocausts of Alpine fatalities! Rambling through the mountains, one frequently stumbles against a cross marking the spot where some life was dashed to pieces in its precipitous fall from the regions above. Reading upon the cross the request of the passer-by for a prayer for the salvation of the soul of the unfortunate one, even though willing to comply, one cannot but wonder what effect such a prayer can have on Him who gave man his life for a purpose far different from that to which the would-be-conqueror of the Alps has put it. We have difficulty enough to condone the self-sacrifice of such men as the South-pole explorer Scott and his ill-fated companions. In their case we can at least make ourselves believe that the cause of science is served by such martyrdom, and the cause of courage greatly accelerated. But what cause is served, what courage is stimulated, by mere pleasure- or novelty-seekers ascending and descending dangerous peaks and forbidding glaciers, and meeting death in the fool-hardy attempt?

Serves neither science nor courage.

Lifting my eyes from the lowly graves, where these unfortunate ones sleep their untimely sleep, to the Bernina chain of mountains, that stretch their heads high into the blue empyrean, and that hold in their embrace the vast fields of glistening ice and riven snows constituting the Rosegg-glacier—their colossal height, their awing massiveness, their imperturbable grandeur seemed in striking contrast with the lowness and feebleness, with the fussiness and transitoriness, of man below. Almost

The unconquerableness of mountains.

it seemed as if I heard them say: "Who is man that he should dare to measure his strength with ours? Who is he that he should brave our piercing rocks, our yawning chasms, our precipitious declivities? We were thousands of centuries old before man first set foot upon earth. Here we stand in all our might, while not even the dust is left of those who first ventured to raise their eyes toward us, or crawl at our feet. And here we shall be in all our strength and glory, long after every memory of man, long after every sign of his one-time existence, shall have faded from the earth."

And almost it seemed as if I heard the graves give answer, and this they seemed to say: "Even ye mighty, heaven-piercing mountain-chains, even ye are subject to the laws of death and decay. There is nothing permanent, nothing enduring upon earth. Even ye are dying daily, yet ye know it not. But a million or two years longer, and what of you by that time will not have been washed into the ocean, will constitute the soil from which man will raise his food. Whence these valleys below, these clefts and gulches and gorges in your sides, these mighty caverns within, the plains and fields, and plateaus on which man makes his home? They all were mountains once, as massive and towering as you. The mighty streams of rushing, foaming waters have cut you assunder, and are cutting you now, as if with gigantic steam-driven saws of adamant. Frost and heat, air and vegetations, are splitting and corroding your sides, and the mighty detonations that resound with thunderous reverberating echo every now and then, tell of the havoc that is being wrought. The very soil of which these graves are made was solid mountain rock in the ages past. In God's own time, even ye will be as lowly as they that moulder beneath these little mounds of earth."

Disproved by graves.

Yea, on earth there is nothing permanent, nothing enduring, save eternal, universal immutable law and order and

Nothing enduring save God.

harmony and creative power, these visible manifestations of the invisible God.

And as long as there is a God, there is purpose in all changes and transitions, in all growth and decay. And there being purpose there can be no death. Seeing that matter is indestructible, let no man speak of a perishable soul. Only the mortal body undergoes change within the grave, "Only the dust returns to dust; the spirit returns to Him who gave it," the spirit is not there, the spirit is with God.

And human soul.

With this thought I passed out of the cemetery gate, all the stronger in hope and faith for the hour I spent there. Walking toward the hotel in the mellow sunset light, there recurred to me a conversation between the aged Goethe and his friend Eckermann, during a sunset hour. "The thought of death never troubles me," said the sage of Weimar, "for I am convinced that the soul of man is of an indestructible nature, is an essence that continues at work unto eternity. It is like the sun which to mortal eye seems to set, which, however, never sets, which continues to shine and to bless for ever."

And I recalled a sight, I had once beheld in another part of Switzerland. The sun had set. The gloaming of the evening had begun. The stars were appearing fast. The snow-peaks lost their whiteness and outline. Suddenly the peaks became luminous again and shone with a glow never seen before. Wider and wider athwart the sky-line spread this new and wondrous glory, and lower and lower it reached down the mountain side. The birds wakened in their nests, and flitted to and fro as if to bathe their plumage within the golden light. I had seen the glory of an *Alpine-glow*.

Life's sunset here means sunrise elsewhere.

And I had also seen a prophecy of the soul's resurrection after what mortal lips call death.

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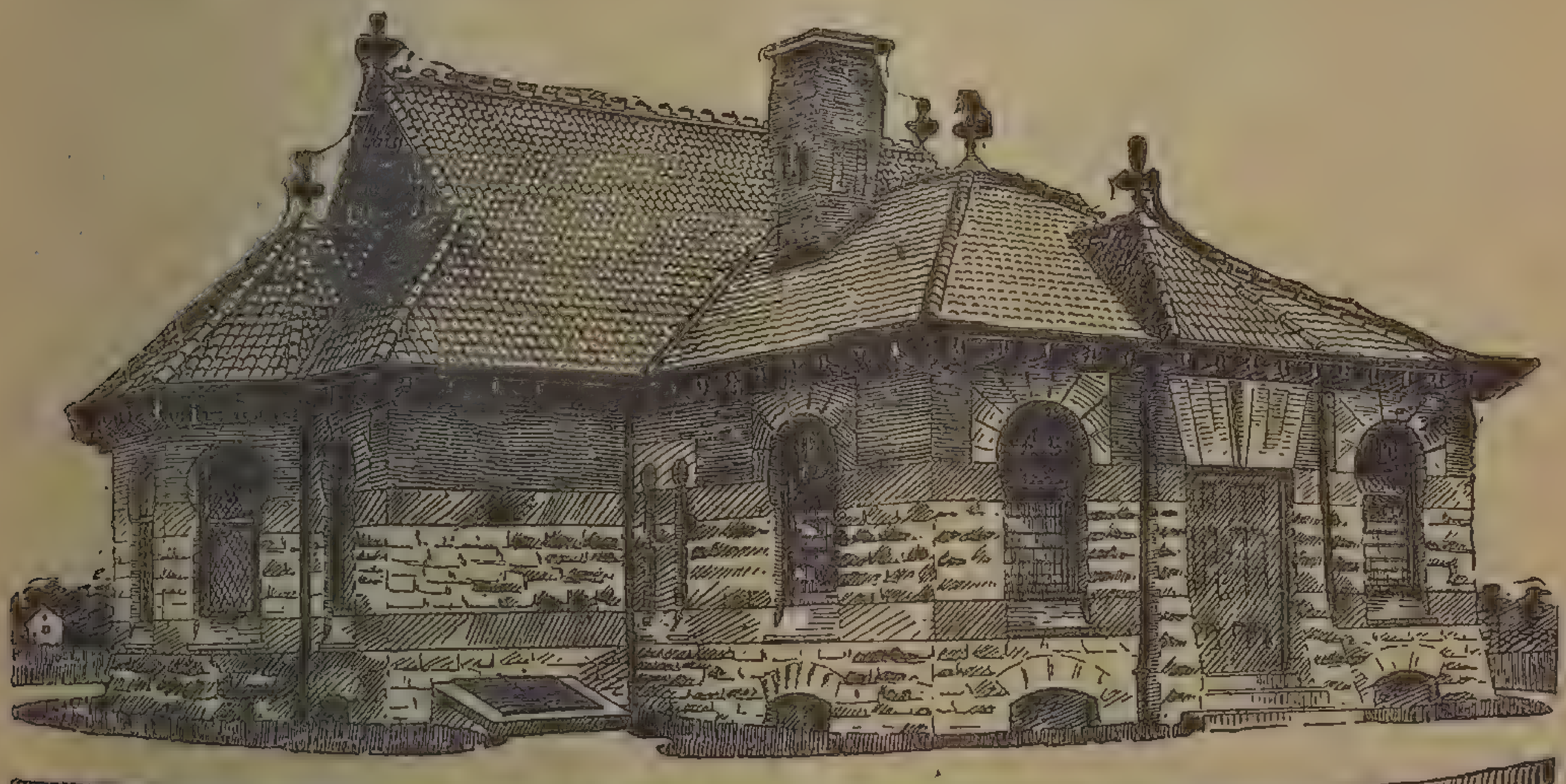
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SPIRITUAL EFFICIENCY

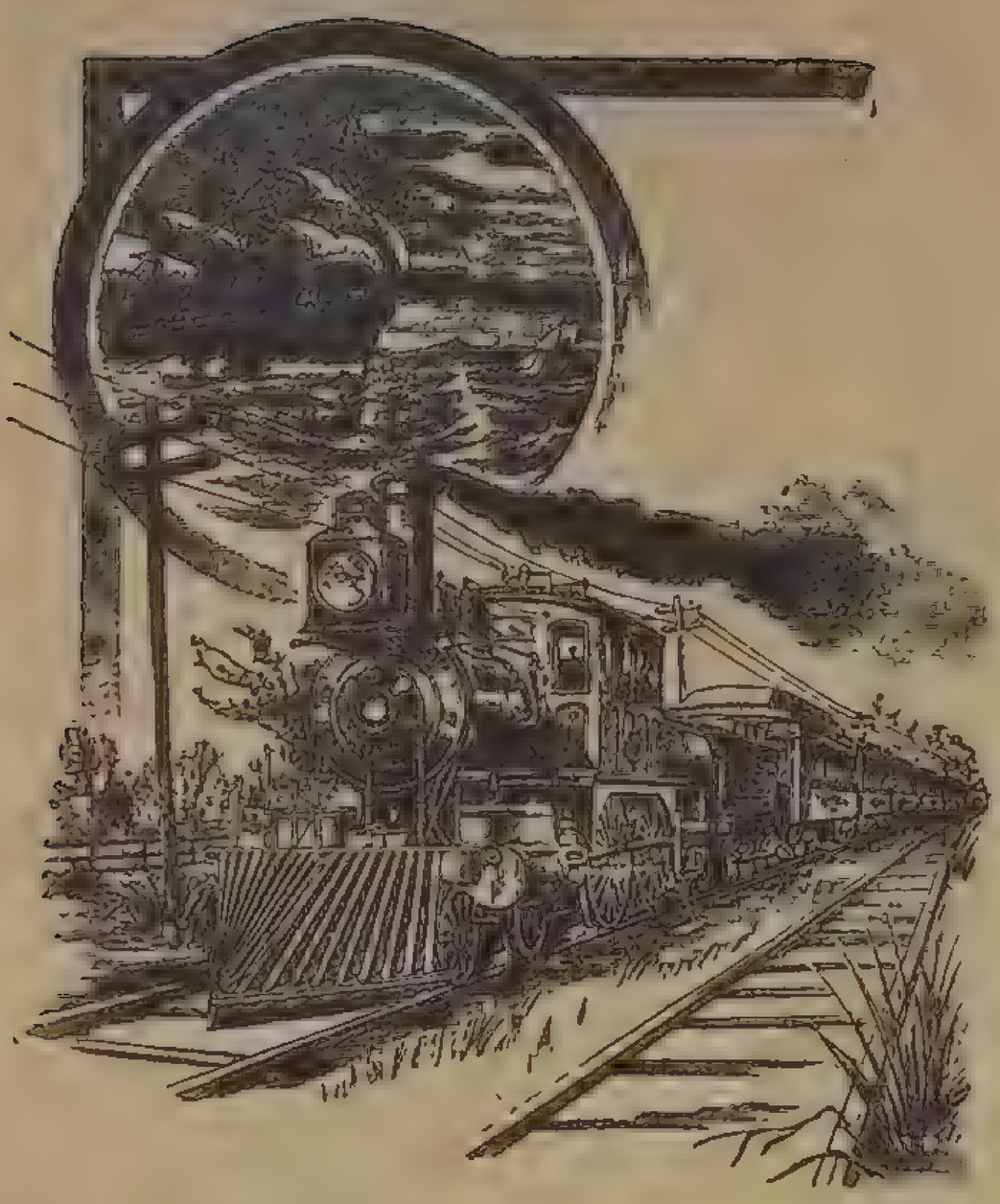
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Spiritual Efficiency.

A Discourse at Temple Keneseth Israel,

BY

Rabbi Isaac Landman,

Philadelphia, March 2nd, 1913.

Inefficiency as the cause of a myriad failures.

Strewn on either side of the road that leads to success are the wasted lives of myriads who are classed among the inefficient. To save for society, and to convert into a social asset, myriads of others who might meet a similar fate, some of the greatest minds of our time are bending their talents and powers toward discovering means and methods for making men efficient, in every trade and in every calling.

Efficiency is the magic word of our generation.

The old humbugs, Luck and Opportunity, as forces in making or unmaking a career, have been ruthlessly torn out of the ladder of success and the rungs of Efficiency riveted in their place. The less illusory, but equally impotent factors, Birth and Heredity, have been similarly subsituted. Every step on the ladder of upward striving to success, from the lowest to the topmost, spells Efficiency. Efficiency is the wonder-working slogan of our industrial prosperity, our social uplift, our professional skillfulness, our artistic progress. It is the lever by which men lift themselves from humble station to exalted position. It is the symbol of our generation. It is the sign by which we con-

quer and mount to the heights of coveted remuneration or enter the vaulted halls of fame.

It is now applied to every vocation and calling

In line with this demand for and striving after efficiency, educators have nailed to the masthead of the Ship of Pedagogy, "Education for Efficiency." Vocational Schools and Manual Training High Schools are increasing in number, and are better attended than the old-time Latin-and-classic-courses institutions. Extension Schools, both day and night, are being provided more and more, and are being better equipped for children who must curtail their education to earn a living, and for adults who strive earnestly for better things. We now have Colleges of Commerce, Schools of Finance, Departments of Journalism and the Drama in our Universities. The standards of admission to professional Schools are being constantly raised, the courses lengthened, apprenticeships and interneships, before diplomas are awarded, recommended. We are, therefore, not surprised to see so noted and efficient a scholar and investigator in the field of Psychology as Prof. Hugo Münsterberg, of Harvard, devoting his talent and his labors to the practical application of this latest of sciences to "scientific vocational guidance."

Prof. Hugo Muensterberg's new book on the subject and its aim.

Professor Münsterberg has recently issued a volume entitled "Psychology and Industrial Efficiency." Its aim is to show that psychological experimentation can fit the right man for the right work, thus increasing the efficiency of the man and his product. The purpose behind "Economic Psychotechnics," as Doctor Münsterberg calls his new science, is the "adjustment of work and psyche"; and, by means of this adjustment, our

Psychologist sees an inspiring future in which "mental dissatisfaction in the work, mental depression and discouragement, may be replaced in our social community by overflowing joy and perfect inner harmony." To accomplish this happy industrial condition, however, "the whole world of industry will have to learn the great lesson that, of the three great factors—material, machine and man—the man is not the least, but the most important."

Now, Doctor Münsterberg confines the importance of *the man,* in this trinity of industrial efficiency, to the hours of employment alone. "Overflowing joy and perfect inner harmony" are to come to him while he is at his machine or loom or desk, laboring efficiently and turning out an efficient product. It is true, as Professor Münsterberg's book proves, that the practical application of psychologic tests to the industrial worker will, in the long run, reduce his working time, increase his wages and raise the level of his life. But Economic Psychotechnics has nothing to say about that part of a man's life when he has unhitched himself from his team-mates in toil, material and machine; when he has left the mill, the factory and the office behind him; when the sweat is wiped from the brow and the muscles are relaxed and the mind contemplates those hours of leisure in which a man really lives.

He applies Efficiency, however, only to hours of labor and not to hours of leisure.

Of course, it is not expected that a master like Professor Münsterberg, who devotes himself to the practical application of psychology to the problems of scientific vocational guidance, should dissipate

Prof. Henri Bergson deals with the other side of the problem.

his energies in other and more theoretical fields. God bless him and his work, which promises to lighten the hours of toil, make them more joyous and full with the spirit of song and happiness. There are other masters, however, who are devoting themselves to the other side of a man's life. One of these, who happens to be a Jew, is Henri Bergson, Professor of Philosophy in the College de France, and a member of the Institute.

Men and women of every type and station eager to hear this philosopher,

Professor Bergson has recently worked a miracle in the practical, utilitarian and material city of New York. He delivered a course of lectures at Columbia University, which packed the lecture hall with crowds that eagerly hung upon his words, while hundreds could not fight their way into the building. One critic points out that these audiences were composed not only of men of science, art and affairs, but men of toil, the counting desk and the store; not only of women of fashion, society and culture, but of women of the study, office and shop.

Because, in the midst of utilitarian practicality, he emphasizes the spiritual essence of life

Why did these varieties and types storm Columbia University to hear this French philosopher, at personal inconvenience and perhaps pecuniary loss? Because, as this same critic observed, "underlying all is the potent fact that his views and personality are in harmony with the mental and spiritual needs of the age." At the very time when the materialists of all scientific circles exalted over the astounding report that Sir William Ramsay and his associates had actually created an atom artificially (a report, by the way, which has since been discredited), men and women, of all stations in the intellectual and social scale, acclaim a professor whose purpose is

the accentuation, above all practical science, of the spiritual essence of man.

This, in imperfect summary, is Bergson's philosophy: Speculate all you please upon mind and matter, these are not the realities of life; create matter, if you can, but matter does not explain life; employ mind for all practical and utilitarian purposes, if you please, but mind cannot grasp the genuinely vital aspects of life—those aspects that go beyond a man's work-a-day needs and touch the real essence of living. The "teeming crowds" in Bergson's lecture rooms, in Paris or in New York, know this philosophy intuitively. Consciously or unconsciously, intelligently or unintelligently, articulately or inarticulately, the masses of men turn from Ramsay to Bergson, because the masses of men are "reaching out to grasp not the secret of organic existence, but the secret of spiritual realization."

Bergson's philosophy which the masses grasp intuitively.

That is why Bergson is popular with the masses as well as with the classes. He has touched the inherent weakness of our civilization, a weakness of which most people are now becoming conscious. Writing to the editor of one of our dailies recently, a gentleman, who signs himself "A Big Sinner," states:

A typical instance indicating our spiritual inefficiency.

> Opera gives me music, books and theater give me recreation, baseball and sport give me fun, business gives me money, family and friends give me companionship; but the whole lot size up like a tinker's dam, now and then, when I get to thinking maybe my mother's old Bible is true.

This confession is typical of the spiritual condition of millions. A Big Sinner is spiritually

inefficient. He is efficient in music; he is efficient in education; he is efficient in enjoyment; he is efficient in industry; he is efficient in comradeship and love, but the whole isn't worth a tinker's dam when his soul reaches out to grasp the real meaning, the essence of them all, and returns hungered, thirsted, joyless. Bible or no Bible, the fact is potent that music, recreation, fun, money, family and friends total up to *nil* for him who, in addition to them all, lacks spiritual efficiency.

The situation analyzed by Rabbi Hillel, before the Common Era.

Suppose that Ramsay and Carrel and Loeb create life artificially and even increase the number of our years mechanically; and suppose that Münsterberg and the Psychologists succeed in bringing us all to perfect efficiency in whatever course of livelihood we choose to pursue, what then? Will that answer the cry for spiritual efficiency of "A Big Sinner" and of the millions like him? Rather will this answer the estimate of our situation, given by Rabbi Hillel, some years before the beginning of the Common Era, who said: "More flesh, more worms; more treasures, more cares; more servants, more theft." But Rabbi Hillel did not fail to add, with a keen analysis which Bergson may well have inherited from his spiritual ancestor, "More Torah (which we correctly translate to-day, *spirituality*), more life."

Spiritual inefficiency is the big sin of our generation.

Life is not in the increase of flesh, in the increase of gold, in the increase of luxuries and extravagances, but in the increase of the spirit, in the growth and satisfaction of the soul. The pitiful cry of "A Big Sinner's" confession is the confession of the big sin of our age and civilization—spiritual

inefficiency. We are striving more and more for efficiency in everything except the vital reality in life and living—spirituality. The more and more we succeed in attaining efficiency industrially, commercially, professionally, artistically—yes, even democratically, the more and more are we neglecting ourselves in attaining efficiency spiritually.

"A Big Sinner," and the millions like him, as a matter of course, blame Church and Synagogue for this condition. He writes further:

The spiritually inefficient blames synagogue and church wrongfully.

> Jew and Gentile, Catholic and Protestant, all profess to build their hopes and their houses of worship on God; and to go there and get no sense of His presence is to feel you have been tricked.

All of which is not entirely true. We do not go to a School of Journalism to learn how to build bridges, nor to an Agricultural College to study Law, nor to a Theological Seminary to learn the Arts and Sciences. Nor need we attend a Synagogue or a Church, where God's presence is absent, for spiritual realization. Religion is progressing so rapidly that there are a thousand Synagogues and Churches where the repugnant mythology and unmeaning ceremonial of centuries ago are entirely cast off, where the appeal is made direct to the soul, where the fount of spiritual life bids men come and refresh themselves, where the religion taught declares emphatically that what is wrong in it is human and what is right, divine; what is false in it is of man and what is true, of God.

Notwithstanding that all Synagogues and Churches are not yet spiritually free, the cause of our spiritual inefficiency cannot be laid at their

The fault is with us, who, under the influence of

materialistic philosophy, do not feel the need of Spiritual Efficiency.

doors. It is to be found in the heritage which the materialistic philosophy of the Nineteenth Century bequeathed to us. It is the materialistic conception of life that robbed us of the knowledge that we need spirituality. We are become like performers, whose technical efficiency being faultless, handle their instruments as they would a toy, but who fail to bring to their audiences the spirit that inspired the blessed composers, because they, the interpreters of the compositions, lack soul. We need but realize that our efficiency for making money, for appreciating music and art, for enjoying friendship and comradeship are like the spiritless performances that lack soul, to make our education in spirituality a major subject in the curriculum of life's university. The Synagogues and Churches, which are the schools and colleges of spiritual efficiency, will respond to our demands, as do the industrial, professional and artistic institutions of learning respond to the needs of their pupils. If they fail, they will quickly enough shut up their doors.

But we are awakening to our spiritual shortcomings,

We are awakening, however, to spirituality as the essence of life. Men like Bergson, with the spirit and singular clarity of expression of a Rabbi Hillel, are accomplishing it. The masses are responding. At last we are becoming conscious of the spot where our civilization has failed. Not industrial efficiency alone do we need, but spiritual efficiency as well. Soul-life is the real life. Soul culture is the real culture. "Overflowing joy and perfect inner harmony" must be ours, not alone during our daily toil, but also and especially during

our hours of leisure, when a man may hope to realize himself to the fullest.

We must not forget, however, that there is a big price to pay for efficiency in every line of endeavor. In striving for industrial efficiency, the price is the possibility of our becoming like the mechanical instruments we operate. In striving for professional or artistic efficiency, the price is the possibility of becoming rutted in the groove of our specialty and interpreting life and men from that single point of view. The only efficiency for which there is no price to pay is spiritual efficiency. Becoming masters of it, it will bring joy to our labors, depth to our sympathies, breadth to our culture, strength to our loves, perfect harmony to our souls. In the words of Isaiah of old:

and the Efficiency for which there is no price to pay.

> Ho! all that are thirsty come to the waters!
> All ye that are strengthless, eat!
> Yea, come, buy grain without money,
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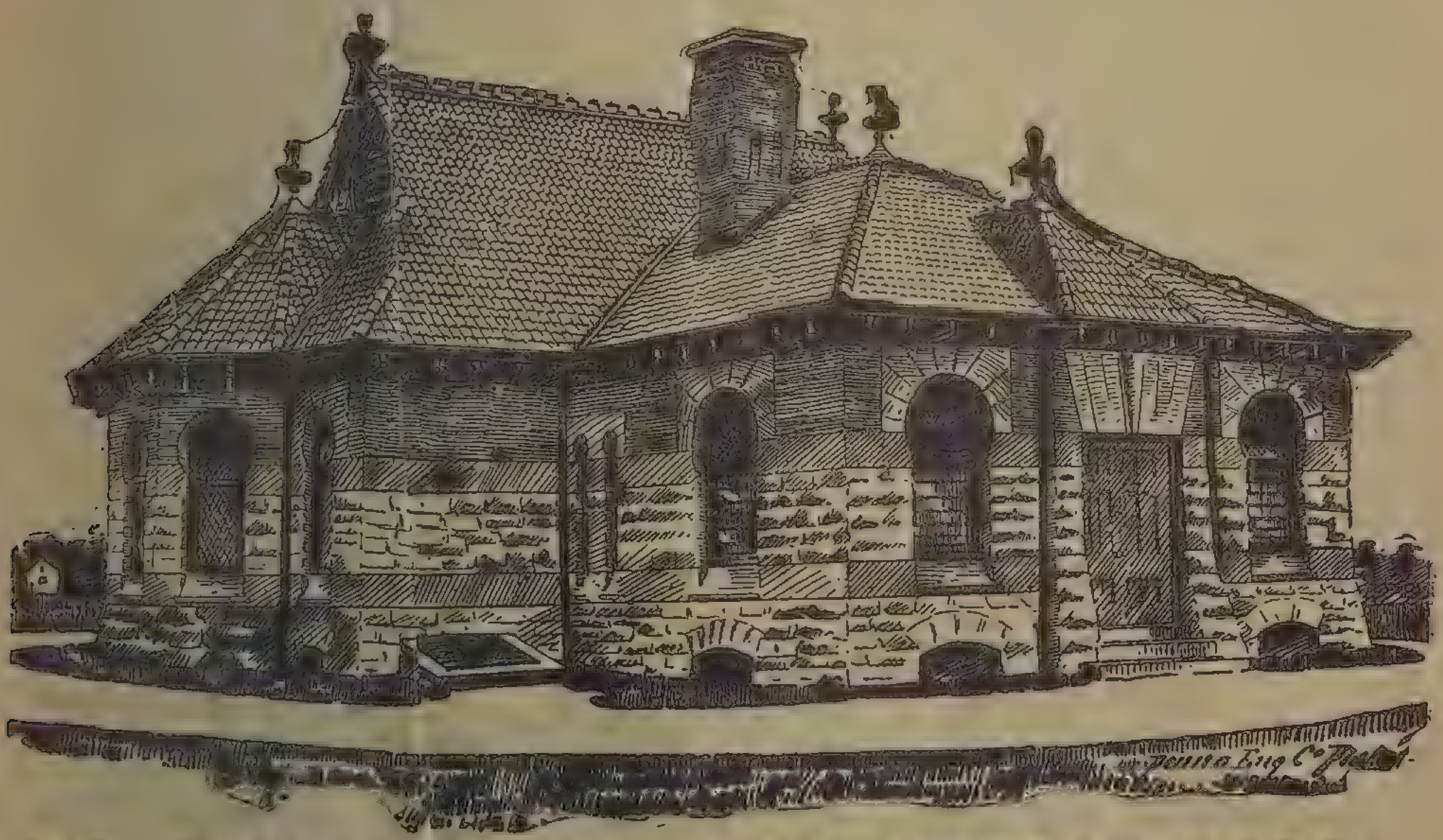
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Our Pulpit

Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXVI Sunday, March 9th and 16th, 1913 Nos. 19 & 20

DISRAELI

BY

Rabbi JOSEPH KRAUSKOPF, D.D.

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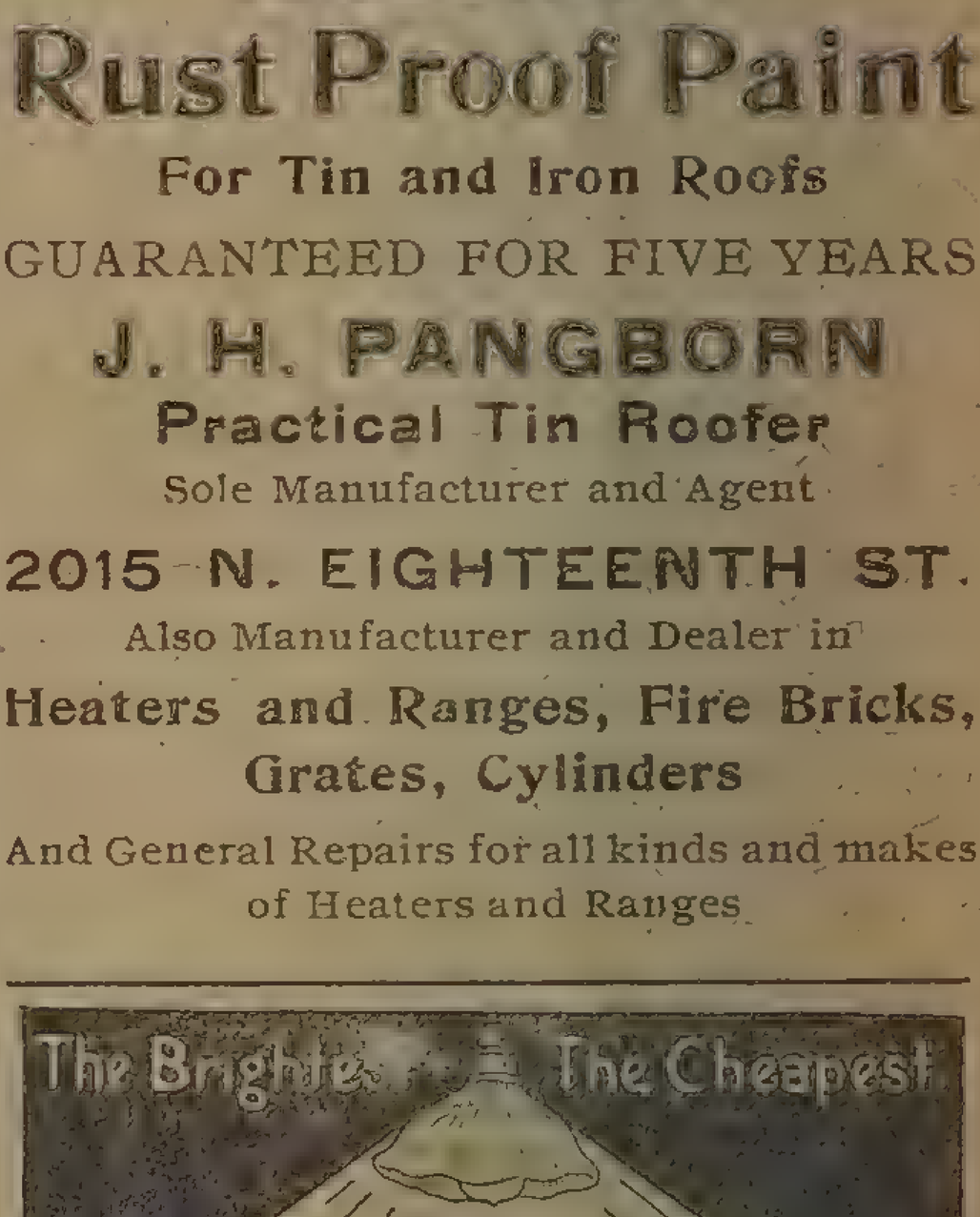
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Disraeli.

Two Discourses, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia, March 9th and March 16th, 1913.

I.

An exceptionally clever and instructive play, entitled "*Disraeli*," is being performed at the present time in one of our local theatres. Its playwright is Louis N. Parker; the impersonator of the character that gives the play its name is George Arliss. It is difficult to tell who is entitled to the greater credit for this vivid portrayal of one of the greatest characters of modern history, whether the able author or the distinguished actor, or whether either of these would have achieved so signal a success were he not supported by a company as excellent as that which impersonates the other characters of the play.

The play "*Disraeli*"

The impersonation of a well-known, almost contemporaneous character is always hazardous. If it is difficult to understand and to interpret oneself, how much greater the difficulty to understand another, and so to impersonate and interpret him as to make the simulation pass for the real! Many actors have attempted it; few have succeeded. There have been a number of stage-portrayals of Lincoln; not one of them survived a season or two. There have been many attempts at impersonating the character of Napoleon; the only one that attained a fair success was Richard Mansfield, but, unfortunately, both the play and its principal actor were short-lived. Hard as a life-like impersonation of Napoleon proved, its difficulty is incomparable with that which an actor encounters in trying to

A difficult character to impersonate.

interpret so subtle and imponderable a personality as was that of Queen Victoria's greatest Prime-Minister.

It is perhaps no exaggeration to say that a stranger and more unique character than Disraeli never lived. There were in his mental and moral and spiritual nature all the elements that baffle the psychologist. He was the subtlest of diplomats in Downing Street, and almost childlike within his home. When in Parliament, he had his finger upon the pulse of the world; when among his books, the world of letters was all the world to him. When engaged in politics, nothing short of world-conquest would satisfy his ambition; when writing his books, he coveted nothing as much as having his name mentioned with those of the great writers of the earth. A radical by nature, he was a conservative in politics. In the midst of momentous problems of statesmanship, that menaced earth-encircling war, and threatened the fate of empires and dynasties, he courted the muses and indulged romance and dream. He professed Christianity, and yet was universally regarded as a Jew. He was a member of the established Church of England, and yet his spirit worshipped in the synagogue. He lies buried within a Christian cemetery, yet his memory is reverentially entombed in the Jew's heart all over the world. He was disliked and distrusted because of his Jewish descent, sneered at and held in contempt because of humble origin, and yet he compelled the love of England, and the admiration of its oldest and proudest aristocracy, and its acceptance of him as one of them, because he proved himself one of the greatest and truest of Englishmen.

Baffles psychologist.

If there is one note in the play that rings out more strongly and more frequently than another, it is the one that tells of Disraeli being a Jew, now uttered in pride, now in scorn, now in praise, now in censure, now by Disraeli himself, now by other members of the cast. Remembering that he did not profess the Jewish

Portrayed as a Jew.

faith, that he was a member of the Church of England, you may wonder at this insistence upon his Jewishness by Christian as much as by Jew.

And you may wonder yet more at the prominence given by me to Disraeli, when you recall that but recently I strongly emphasized, at the convention in Cincinnati and in my own pulpit, that those only are to be regarded Jews who profess the religion of Judaism and follow it, that the word Jew is a *religious* and not a *racial* term, that ethnology and modern history know neither of a Jewish race, nor of a Jewish nation, that a man, who does not believe in Judaism, may be, as to *race*, a Caucasian or African or Indian or Mongolian; as to *nationality :* an American or an Englishman or a German or a Frenchman or whatever the name of the country of which he is a citizen, and, as to *religion:* whatever belief or non-belief he professes—but never a Jew.

In the light of so strong a position as this, how are you to reconcile this seeming contradiction, this speaking, as if of a Jew, of one who had ceased his relationship with Judaism and had formally entered the Christian Church? The answer is not difficult.

Despite conversion, continues Jew in spirit.

Though nominally a member of the Church of England, the Christian world regarded Disraeli as little a member of the Christian Church as did the Jews or as he did himself.

Properly to understand how he came to exchange the synagogue for the church, it is necessary for us to go back several generations, and to take a peep of the Jew of England before and during the days of the founder of the Disraeli family.

Cause of conversion to Christanity.

The treatment that was accorded to the Jew in England at that time did not differ from that which he received in the rest of Christendom. As far back as the eighth century, we read of church edicts in that country prohibiting Christians to hold intercourse with

Must be sought in ill treatment of Jew.

Jews. The age of the crusades brought increased suffering upon our people, and as much in England as elsewhere, because of England's prominent part in those so-called Holy Wars, which in reality were little else than massacres and extermi-nations of helpless and defenceless peoples. The centuries-enduring but futile attempts of those wars to wrest the Holy Land from the hand of the Moslem rooted the deeper and spread the wider the historic falsehood of the Jews having crucified the God of the Christians, and brought all the greater calamities upon that unfortunate people. The records of London, Lincoln, York, Norwich, Lynn, Stamford, reveal some of the horrors of those cruelties and outrages. The whole gamut of suffering was exhausted and new ones were invented, such as extracting teeth as means of extracting money from the unfortunates. Jews had no rights before God and man. For the mere privilege of existing they had to pay an insufferable penalty. Wherever allowed to settle, they were regarded as the chattel of king, lord or bishop, and stripped by these of their possessions as the bee is deprived of its honey, or the sheep of its fleece. They were made to wear upon their gabardine yellow badges to be the easier singled out for public insult and attack. They were forced to attend upon Christian services, and to submit to violent conversions. They were finally expelled from England, and the right of return prohibited under penalty of instant death.

Four centuries long this edict of banishment remained in force until Cromwell became Lord Protector of the Commonwealth of England, and, in a measure, the protector of the Jews. He advocated their return to the British Isles, and, though the English people were not quite ready to acquiesce, they placed no direct obstacle to the resettlement of the Jews. Yet, though tolerated, religiously they were still hated; socially they were ostracized; politically they were denied every right. Their long absence had tended

In misrepresentation of Jew.

to give to the fancy of writers and story-tellers and fanatics all the larger sway. These wrote and spoke of the absent Jew as fairy-tale writers of our day write of witches and hob-goblins, and as implicitly as children in our day believe such tales so credulously did the people of those days believe all that was written and said against Jews. And the tellers of such stories counted among them such popular playwrights as Marlowe and Shakespeare. Both of these writers lived and wrote at a time when a Jew was not permitted in all England. Both of them probably never saw a Jew. The latter, that is, Shakespeare, either deliberately altered the story on which the play of *The Merchant of Venice* is based, or used a corrupted version of it, for, in the original Italian story, it is the Christian who desires to cut the pound of flesh from the body of the Jew instead of, as we now read it, the Jew from the Christian. The former, that is, Marlowe, painted the Jew, in his play, *The Jew of Malta*, in colors so frightful, in a spirit so hateful, that, for the want of personal knowledge of the real Jew, fear and contempt and hatred of the Jew could not but sink deep within the hearts and minds of all who heard or read that play, and remain there almost inextricably.

It was but natural that cultured and sensitive Jews should have writhed beneath such misrepresentations and mistreatments, and foremost among these were the grandparents of Benjamin Disraeli. They had migrated to England from Venice, about the middle of the eighteenth century, and had allied themselves with that section of the Jewish community of London that was composed of Hollandish immigrants, who themselves were largely descendants of Spanish and Portuguese Jews, a community which, at that time, was noted for the kind of orthodoxy against which, at an earlier date in Holland, such men as Uriel Acosta and Baruch Spinoza had contended in vain.

In grandparents' rebellion against ill-treatment.

Placed between the bigotry of Christianity, and the

rigidity of Jewish orthodoxy, these grandparents of Disraeli were exceedingly unhappy, especially the grandmother. Of her her distinguished grandson wrote* that, though cultured, she lacked the martyr-spirit, and, because beautiful, she rebelled against that ostracism that denied her the place in society to which her looks and culture had entitled her. She had no love for Judaism, because, as she reasoned, her having been raised in that faith was the source of her keenest sorrows; she had less love for Christianity because it was that faith that condemned her and her people to ostracism and contempt. In that spirit of rebellion she raised her only son Isaac, the father of Benjamin. His birth brought her no joy. She foresaw nothing but degradation for him. What else, thought she, could await a Jew with so distinctively a Jewish name as Disraeli?

We can readily understand that there could not have been much love for Judaism or for any other religion in a child that was brought up by a mother of such a rebellious spirit as we have just heard. Still, he might have imitated his mother's outward adherence to the synagogue, had not nature disqualified him for blind obedience. Being an only son, his father had intended him to fall heir to his business enterprises, but he soon discovered that a mercantile career was not to his son's liking. And when one day the lad surprised him with a poem of his own composition, the father became alarmed, and sent him to a banking-house in Holland to cure him of his folly, and to fit him for a useful vocation. But the scheme failed. Complaints came that the boy's mind was upon books and not figures, and so the parents had to resign themselves to their son's choosing a literary career, in which they foresaw nothing but disaster for a Jew.

In training father had received.

* "Life and Writings of Mr. Disraeli, By His Son." Introduction to *Curiosities of Literature*, Vol. I.

Undismayed by his father's ominous predictions, Isaac Disraeli managed to publish anonymously a clever satire, which attracted the attention of the English reading world, and won for the unknown author their unstinted praise. That its reception would have been far different had it been known that the author was a Jew, we can readily understand. Taking advantage of the favor with which his first effort was received, he followed it speedily, and again anonymously, with two volumes of his far-famed "*Curiosities of Literature*," which brought still greater praise for the new star that had risen in the English firmament of letters. When the name of the author was disclosed at last, the liberal praise that had been publicly bestowed upon his work could not be recalled. The Jew had made his entry into the modern literary world. He amply satisfied his father as to his literary success. As to financial success, however, the father had footed the printing bill, and the publisher owned the copy-rights. And his later distinguished publications probably proved no better financial success, for, he wholly lacked the faculty of coining brain into gold. His illustrious son, Benjamin described him* as a complete literary recluse, who loved books above all things in life, and spent almost all his life-time among them. He saw little of his family and his family saw little of him. He knew nothing of society, nothing of politics, affiliated with no party or class, and gave but formal adherence to his synagogue, visiting it only upon rare occasions.

One day this literary recluse received information that he had been elected one of the officers of the synagogue. He was amazed, as we are, that the synagogue should had seen fit to entrust to a man such as he an office of responsibility. He respectfully declined. They fined him £40 for refusing to serve. He demurred; they threatened to enforce the fine. He had the choice of

In father's alternation with synagogue.

* idem.

either serving, or paying the fine, or leaving the synagogue. He could not do the first, he would not do the second, he cared not to do the third, at least not during the life-time of his father. Five long years the controversy dragged on, only to find him at the end of that time all the further from the synagogue. When his father died, the last link that bound him congregationally to his people was severed. He paid his fine, and withdrew from the synagogue.

For awhile, the family drifted without any congregational ties. Yielding, at last, to the importunities of Christian friends, he had his children baptized in the Christian faith, his son, Benjamin, later the Prime Minister of England, being then in his thirteenth year. He and his wife, however, notwithstanding their open breach with the synagogue, continued in the Jewish faith unto the end.

Father converted children yet himself continued a Jew.

That this grafting of his children upon another religious faith was not unattended by struggles and heartaches is made quite clear in the little volume which he issued, a short time after this epochal event, seemingly as an explanation, apology and appeal, and to which publication he gave the title of "*The Genius of Judaism.*" Every line of that little book makes clear that, had the spirit of modern Reform Judaism prevailed in that day, the elder Disraeli would never have had occasion to break with the synagogue, and he never would have dreamed of transferring his children from Judaism to Christianity.

Published an explanation and appeal.

And there are statements in that book that incline us to the belief that, even to-day, there are those who are driven from the orthodox synagogue by antiquated forms and outworn ceremonies, by insistence on laws and practices which, no matter how serviceable they may have been at the time of their first introduction, have become meaningless, burdensome, absurd, in

Similar causes drive Jews from synagogue in our day.

our day. There are many quarters where, even in our day, it is necessary to emphasize that, to keep the Jew within the fold, it is essential not only to do reverence to all that is true and good and beautiful in the old, but also to pay willing and cheerful tribute to all that is true and good and beautiful in the new, that only that of the old Jewish life and law is to be maintained which, without sacrifice of principle, facilitates free and easy intercourse between the Jew and Non-Jew, that everything that acts as a social barrier, that makes of Jews a peculiar and separate people, must be unsparingly rooted up and cast aside.

Little Benjamin, who had just entered in his teens, probably knew little and understood less of the breach that had brought him to the baptismal font. The water that had been sprinkled upon soon dried. The impression which the ceremony made upon him was not even skin-deep. To all intents and purposes he continued Jewish in thought and feeling. And nearly all his life he had little chance to think and feel otherwise. Notwithstanding that his father had connected him with the Christian church, he continued to be treated as a Jew, with all that lack of Christian love toward the Jew, that characterized the attitude of the Christian of that day, and of the preceding ages, and that, to a large extent, is still the Christian's attitude toward our people. To let a Christian authority speak, one of the biographers of Disraeli, the distinguished scholar and writer, Mr. Anthony Froude:

Illtreatment continues despite conversion.

"His father's wish was to give him the best education possible—to send him to Eton and then to a University . . . . The objections, however, nowithstanding the removal of the religious difficulty, were still considerable. The character of a public school is more determined by the boys than the masters. There were no institutions where prejudice had freer play . . . . The nationality of a Disraeli could neither be concealed nor forgotten, and though he might be called a Christian . . . . it is not likely that at either one of our great public foundations he would have met with any tolerable reception.*

* Froude, *Lord Beaconsfield*, Chap. II.

The popular and fashionable seats of learning being thus practically closed to him, he was sent, at fifteen, to a Unitarian School, which held out the hope that the close doctrinal similarity between Unitarianism and Judaism would assure kindlier treatment to the Jewish boy. But, even the Unitarians of those days shared the anti-Jewish prejudices of orthodox Christians. In his first novel, *Vivian Grey*, whose hero is but a thinly disguised copy of himself, he tells us of some of his school troubles—he is taunted with his birth, his superior intelligence and studiousness arouse envy and hatred, he is unceasingly affronted and insulted and inveigled into fights and quarrels. His troubles increasing and becoming insufferable, he quits this school, after but a brief stay, and never matriculates in any other.

Driven by prejudice from School

Unfortunate as such an abrupt ending might have been in the education of others, in the case of Benjamin Disraeli it proved a most fortunate event. To his father's house he returned with a life's mission fairly determined upon. He had been made a Christian only to suffer the ignominies of the Jew. His pride in his people and their priceless achievements for civilization had awakened. His family's spirit of revolt reacted within him, and turned into loyalty. He will continue in the church that he may work all the better for the synagogue. He will demonstrate that Jewish blood is superior to that of Saxon or Norman. He will open to the Jew not only Eton, not only Oxford, but also the Parliament of England. He will make England proud of her Jews. He will advocate the Jew's rights to all the privileges accorded to law-abiding citizens. He will preach it in novels, he will thunder it in Parliament, and preach it and thunder it he will until not only England but also other civilized lands will hear it and grant his just demand.

Resolves to fight prejudice.

With the preparation for that gigantic mission he began at once. For a time he continued his studies at home, under

the guidance of his father. At seventeen he entered a solicitor's office. At twenty-two, England read his first novel, "*Vivian Grey*," which, like his father's first production, he had sent into the world anonymously. It became the rage of the hour. Its keen satire, its subtle wit, its ridicule of the absurdities of the politics and society of that time, set all London talking of the new literary star that had suddenly flashed forth, and gained for him at once the prominence he had sought.

Makes novel his first weapon.

But the book aimed at larger stakes, aimed at freeing the human mind from prejudices against other men's origin, nationality or creed, prejudices that have as little reason for existence as they are fruitful of endless, innocent sufferings. Loudly he calls upon men not only to break the fetters of such debasing prejudices, but to defy chance, circumstance, accident of birth and faith, which men place as bars against other men's rising and coming to their own. Says he:

> "Fate, destiny, chance, particular and special providence—idle words. Dismiss them all . . . . A consistent man believes in destiny, a capricious man in chance . . . . Man is not the creature of circumstances; circumstances are the creatures of man. We are free agents . . . . I recognize no intervening influence between that of the established course of nature and my own mind. Truth may be distorted, may be stifled, be suppressed. The invention of cunning deceits, may, and in most instances does, prevent man from exercising his own powers . . . . The mind that dares to extricate itself from these vulgar prejudices, such a spirit becomes a master mind, and that master mind will invariably find that circumstances are its slaves."*

He had labored under a heavy strain, and the consequences of overwork showed themselves in a physical ailment, which necessitated his seeking rest and change in extensive travel, the first trip to the countries along the Mediterranean, the second trip to the Orient, which latter trip, especially his visit to Palestine, the land of his fathers, made a powerful impression upon him, an impression that largely colored his later-life.

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* Bk. I, Chap. VIII; Bk. VI, Chap. VII.

II.

What a German writer said of poets, that to comprehend them one must visit their native land, Disraeli found true of the Jew. To understand them fully he visited the country his ancestors inhabited, and pondered upon the ruins of its one-time glory. Israel's past spoken to him in Palestine as Israel's present had never spoken in England. "Shall Jerusalem sit widowed forever?" he asked. "Shall her orphaned children always wander over the earth as fugitives and outcasts? Shall the Christian never know his indebtedness to the Jew for the God he worships, for the moral law he obeys, for the civilization he enjoys?"

Visits Palestine for Inspiration.

He returned to England an enthusiast for the orient. He affected orientalism in speech, dress and manner. He made his Jewish origin a matter of pride. Against the boast of the antiquity of English aristocracy he placed the antiquity of his own, and challenged comparison between the age and achievements of the two. At every opportunity he declared, what he later proclaimed proudly and defiantly in the House of Commons:

Returns a champion of the Orient and the Jew.

> "They are not a new people, who have just got into notice, and who, if you do not recognize their claims, may disappear. They are an ancient people, a famous people, an enduring people, and a people who, in the end, have generally attained their object. I hope Parliament may endure forever, and sometimes I think it will; but I cannot help remembering that the Jews have outlived Assyrian Kings, Egyptian Pharaohs, Roman Caesars and Arabian Caliphs."

Henceforth the spirit of the orient breathes through the best of his novels. One after the other of his heroes he takes to Palestine, and puts into their mouth words respecting the Jewish people such as England, long fed on stories of the *Barabbas* and *Shylock* kind, had never heard before.

Gives Palestinian back-ground to *"Contarini Fleming."*

His novel *Contarini Fleming* appeared, in which he makes the reader traverse the land through which he had just traveled, and recalls sacred memories that had grown dim in western lands. The German poet Heine was charmed with it, and declared that modern English literature had not produced its equal. Goethe, generally chary with his praises, was profuse in his admiration of it. Milman ranked it with Byron's "*Childe Harold.*"

In the following year appeared his "*Alroy—A Wondrous Tale.*" A wondrous tale it proved indeed, wondrous in conception, in oriental style and imagery, in its pictures of Israel's past, and its dreams of Israel's future. Its heroes are mostly Jewish. You are in Biblical lands and hear Biblical speech. You sit at the feet of Jewish patriarchs and patriots, and mingle with Jewish High Priest, princes and prophetess. You hear again names that were familiar to you in your Sabbath School days: David, Zimri, Abner, Caleb, Miriam, Esther, Rachel. In its very opening chapter you hear one of these say:

Dreams bright hope for Jew in "*Alroy—A Wondrous Tale.*"

"God of my fathers! By the memory of Sinai let me tell Thee that some of the antique blood yet beats within these pulses, and there yet is one who fain would commune with Thee face to face, commune and conquer. And if the promise to which we cling be not a cheat, why, let him come, come, and come quickly, for, Thy servant Israel, Lord, is now a slave so infamous, so woe-begone, and so contemned, that even when our fathers hung their harps by the sad waters of the Babylonian stream, why, it was paradise compared with what we suffer now . . . My fathers, my heroic fathers, if this feeble arm cannot redeem your heritage; if the foul boar must still wallow in thy sweet vineyard, Israel, at least I will not disgrace you . . . What we have been is a bright dream; and what we may be, at least as bright a hope."

The reception that was accorded to that novel was unprecedented, and its influence far-reaching. It directed the eyes of England toward Palestine, and its thought toward the Jews. And, though the work of a Jew, its author had no longer need of publishing it anonymously. He was sure of an eager reading-world. Had he continued as a writer with

the same zeal with which he later pursued his career as a statesman, he would unquestionably have attained unto the loftiest heights of authorship. "What a pity," remarked Dickens regretfully, "that politics should have robbed literature of such a brilliant writer as Disraeli."

But he had consecrated himself to a larger and more needed work, to which the books he had thus far written had served him well as stepping-stones. His was the colossal task of making his way into Parliament, and of opening its doors to other Jews. He knew that once he had achieved that, neither Eton, nor Oxford nor any other institution, could any longer remain closed to the Jew. And he was not one of those who prates of great things and ends with prating, who is fearless of danger at a distance, and takes to his heels the moment he comes face to face with it. The seeming hopelessness of his task made him all the more eager for it. He was as little afraid of failure as he was afraid of difficulty. He chose for his motto the Lantin words "*Forti nihil difficile*" (*Unto the brave nothing is difficult*) and entered the political arena.

Enters political arena.

He published a series of pamphlets in which he declared political principles of which any party might well have been proud, and offered himself for election to Parliament. The expected happened. The Jew was ignominously defeated. He had but few friends to vote and work for him, and no money to obtain votes and workers otherwise. The very presenting of his name as a candidate was regarded as an insult to the Parliament of England. The great agitator O'Connell taunted him publicly with his Jewish origin, and in language as scurrilous as this:

Defeated and insulted.

"He is the most degraded of his species and kind, and England is degraded in tolerating and having on the face of her society a miscreant of his abominable, foul, and atrocious nature. His name shows that he is by descent a Jew. They were once the chosen people of God. There were miscreants among them, however, and it must certainly have been

from one of those that Disraeli descended. He possesses just the qualities of the impenitent thief that died upon the cross, whose name, I verily believe, must have been Disraeli."

Challenges the enemy.

Proudly he acknowledged being a Jew, though he might easily have denied it, and presented in proof the certificate of baptism, by means of which his father had had his Judaism washed off him, almost a score of years earlier, when not yet thirteen years of age. But he was no longer the kind of Jew who could be insulted with impunity, no longer the kind of a Jew whom an Antonio could spit upon one day, call a misbeliever, a cut-throat dog, the next day, kick and cuff at all times, and for all such courtesies receive in return the scraping and cringing Jew's "I thank you." He was a militant Jew, proud of the distinction which the title "Jew" confers, as ready to resent an insult to his people as an insult to himself.

Would to God we had many of his spirit in our day! Had we them, we would hear less of the insulting exclusion of Jews, no matter how high their culture and character, from certain schools, societies, hotels, which is openly practiced in our land of vaunted democracy and equality and religious liberty, and, for the most part, without a voice being raised by Jews in protest, or a hand or foot stirring to put a stop to these disgusting vestiges of Dark-Age bigotry!

Promptly Disraeli challenged O'Connell to a duel. The latter declined; it was beneath his dignity to cross swords or pistols with a Jew. Nothing daunted, he challenged O'Connell's son, who, like his father, declined and for the same reason. Not able to fight them with sword or pistol, he resorted to the no less powerful weapon of the pen, and branded them in so scathing a manner that it attracted wide attention, and ever after made calumniators and detractors hesitate before they decided to break a lance with Disraeli.

This episode, as well as his campaign speeches and published political tracts and pamphlets, awakened in the minds of the people a consciousness that it was no ordinary personage who had thus entered the political arena, that defeat would not crush one of his daring and ambition. And they were right. He presented himself a second and a third time to the people as a Parliament candidate, and so vigorously and brilliantly did he carry on his campaigns that he was finally elected with a flattering majority.

Elected to Parliament.

Well may we pause and wonder that he, who as a lad and youth had found the best English schools closed to him because a Jew, who, because of intolerance, had been obliged to leave a second-rate school without being able to find another where he might receive an elementary and collegiate education unharassed by prejudice and bigotry, had, single-handed, fought his way into the English Parliament, at the age of thirty-three.

Wrought a modern miracle.

But it was no triumphal entry which he made into Parliament. Few were the friends he had there; of opponents there were hosts. Besides, he invited dislike and ridicule by his oriental manner and mode of dress.

Hooted down in attempting maiden speech.

One day he essayed to address the House. Scornful laughter drowned his voice. He begged for considerate treatment, only to be answered with jeers. He proceeded, only to be interupted again with mocking laughter. He paused awhile and looked around, and then in a voice, which those who heard it never forgot, he uttered these words:

"I am not at all surprised at the reception I have met with (continued laughter). I have begun many times several things (laughter) and have often succeeded at last (Shout "Question") Aye, sir, I will sit down now, but the time will come when you will hear me." *

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*Brandes: "*Study of Lord Beaconfield.*"

He sat down, hurt but not disheartened. He was not the man to be undone by ridicule and malice. In him dwelled a spirit truly brave, and a faith in his ultimate triumph so strong that the scornful laughter of a score of Parliaments could not have silenced him. To prophesy for oneself a brilliant future, in the very midst of an ignominious failure, at the very beginning of one's career, may well be classed with the boldest utterances of man. It was not long before he had the floor again, and he was listened to. And the oftener he spoke the closer was the attention he received, till finally the mere announcement that Disraeli would speak sufficed to fill the benches and the visitors' gallery.

Listened to, before long, with eagerness.

A turn had surely set in the tide of his fortune. A happy marriage brought into his life a sympathetic, companionable, devoted woman, one who, possessing considerable wealth, was enabled to relieve him of the financial embarassments that had harassed his life hitherto. With his political ascent and happy marriage came also his social rise. More and more his society was courted. The proudest aristocracy delighted to entertain him. His friends rejoiced in his political wisdom, his enemies trembled under the shafts of his inexorable logic, keen wit and withering scorn. He had become a power in England, and before yet five years had passed since he was branded a descendent of the impenitent thief on the cross of Calvary, and hooted down as a despicable Jew in the House of Commons.

Favorable turn in tide of fortune.

The change of fortune, however, brought no forgetfulness of the mission to which he had dedicated himself early in life. He was but too well aware that his own advance was in no wise shared by his people. The world was still as set against the Jews as it had been in the days of his childhood. Parliament, colleges and schools were still closed to them, due to a

Publishes "*Coningsby*" an eloquent exposition of Jew's intellect.

general belief that the Jews were an alien and inferior people. Clearly he saw that a stronger book than any he had yet written must be sent into the world showing the past and present attainment and achievement of the Jew. And, so, notwithstanding his taxing political labors, he issued in the year 1844, that remarkable novel, "*Conings by*," that set England and the United States wondering whether its author was not even a greater novelist than a statesman. There is one chapter in that book which, for exaltation—even exaggeration—of distinguished characteristics of Jews, has probably not its equal in the literature of the world. Let me give you a single excerpt from it :

"Do you think that persecution can crush those who have successfully baffled the Pharoahs, Nebuchadnezzar, Rome and the Feudal ages? The fact is, you cannot destroy a pure race of the Caucasian organization. It is a physiological fact; a simple law of nature which has baffled Egyptian and Assyrian Kings, Roman Emperors, and Christian Inquisitors. No penal laws, no physical tortures, can effect that a superior race should be absorbed in an inferior, or be destroyed by it. The mixed persecuting races disappear; the pure persecuted race remains. And at this moment, in spite of centuries, of tens of centuries, of degradation, the Jewish mind exercises a vast influence on the affairs of Europe. I speak not of their laws, which you still obey; of their literature, with which your minds are saturated; but of the living Hebrew intellect."

"You never observe a great intellectual movement in Europe in which the Jews do not greatly participate . . . . That mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, is entirely developing under the auspices of Jews, who almost monopolize the professional chairs of Germany. Neander, Regius Professor of Divinity in the University of Berlin, is a Jew. Benary, equally famous and in the same university, is a Jew. Wehl, the Arabic Professor of Heidelberg, is a Jew . . . . But for the German professors of this race, their name is legion. I think there are more than ten at Berlin alone." . . . .

"A few years back we were applied to by Russia . . . . I resolved to go myself to St. Petersburg. I had, on my arrival, an interview with the Russian Minister of Finance, Count Cancrin. I beheld the son of a Lithuanian Jew. The loan was connected with the affairs of Spain; I resolved on repairing to Spain from Russia. I had an audience immediately on my arrival with the Spanish Minister, Senor Mendizabel; I beheld one like myself, the son of a Nuevo Christiano, a Jew of Arragon."

"In consequence of what transpired at Madrid, I went straight to Paris to consult the President of the French Council. I beheld the son of a French Jew, a hero, an imperial marshal, and very properly, for who should be military heroes, if not those who worship the Lord of Hosts."

"And is Soult a Hebrew?"

"Yes, and others of the French Marshals, and the most famous; Massena for example; but his real name was Manasseh; but to my anecdote. The consequence of our consultations was that some northern should be applied to in a friendly and meditative capacity. We fixed on Prussia, and the President of the Council made an application to the Prussian Minister, who attended a few days after our conference. Count Arnim entered the Cabinet, and I beheld a Prussian Jew. So you see, my dear Coningsby, that the world is governed by very different personages from what is imagined by those who are not behind the scenes." . . . .

"But so favored by nature, why has not your race produced great poets, great orators, great writers?"

"Favored by nature and by nature's God, we produced the lyre of David, we gave you Isaiah and Ezekiel; they are our Olynthians, our Phillipics. Favored by nature we still remain but in exact proportion as we have been favored by Nature, we have been persecuted by Man. After a thousand struggles, after acts of heroic courage that Rome has never equalled; deeds of divine patriotism that Athens, and Sparta and Carthage have never excelled; we have endured fifteen hundred years of supernatural slavery, during which every device that can degrade or destroy man has been the destiny that we have sustained and baffled. The Hebrew child has entered adolescence only to learn that he was the Pariah of that ungrateful Europe that owes to him the best part of her laws, a fine portion of its literature, all its religion. Great poets require a public; we have been content with the immortal melodies that we sung more than two thousand years ago, by the waters of Babylon and wept. They record our triumphs, they solace our affliction. Great orators are the creatures of popular assemblies; we were permitted only by stealth to meet even in our own temples; and as for great writers the catalogue is not blank. What are the great schoolmen, Aquinas himself, to Maimonides? and as for philosophy, all springs from Spinoza." . . . .

"At this moment, even musical Europe is ours. There is not a company of singers, not an orchestra in a single capital, that is not crowded with our children under the feigned names which they adopt to conciliate the dark aversion which your posterity will some day disclaim with shame and disgust. Almost every great composer, skilled musician, almost every voice that ravishes you with its transporting strains, springs from our tribes. The catalogue is too vast to enumerate; too illustrious to dwell for a moment on secondary names, however eminent. Enough for us that the three great creative minds to whose exquisite inventions

all nations at this moment yield—Rossini, Meyerbeer, Mendelssohn, are of the Hebrew race; and little do your men of fashion, your muscadins of Paris, and your dandies of London, as they thrill into raptures at the notes of a Pasta or a Grisi—little do they suspect that they are offering their homage to 'the sweet singers of Israel!' "*

"*Tancred*" follows,—an eloquent defense of Jew's religion.

As can readily be imagined, work containing such startling passages as this could not but make a powerful impression upon its readers. But he had eighteen hundred years of prejudice to undo, and, therefore, he could not content himself with what he had already written. Two years later appeared his "*Tancred*," another of his great works, in which he exalts as much the religious superiority of the Jews as his former work glorified their superior intelligence. He takes his hero to Jerusalem in search of religious inspiration, and imbues him there with the sacred spell which he himself had felt fifteen years earlier. He has one of its characters address Tancred in these words:

"I believe that God spoke to Moses on Mt. Horeb, aud you believe that he was crucified in the person of Jesus, on Mount Calvary. Both were, at least carnally, children of Israel . . . . The prophets were only Hebrews, the apostles were only Hebrews. The Churches of Asia were founded by a Hebrew; and the Church of Rome . . . . was also founded by a Hebrew."†

At Bethany, Tancred chances across a beautiful Hebrew maiden, with whom he engages in an interesting religious discussion. He recommends to her the Christian Church. "Which?" she asks, and, after enumerating some of the Christian sects, she concludes that as each sect declares the other wrong, she prefers to continue in the church that is older than all of them, the church in which Jesus himself was born, and which he never forsook. Tancred thinks that the suffering of the Jews is their punishment for the crucifixion and rejection of Jesus. She denies the authority from which these teachings are derived. But, even admitting that the

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*Bk. IV, Chap. XV.—Cf. Chap. XXIV in same author's "Biography of Lord George Benetinck.

†Bk. II, Chap. XI.

Jews crucified Jesus, why, she asks, should the descendants of the ten tribes, that were not in Palestine at all, and a large portion of the other two tribes, who at the time of the crucifixion lived in distant colonies, and the many Jewish friends of Jesus, all of whom had no share in the crucifixion of Jesus, why should their descendants suffer equally with the descendants of the guilty? And why should the innocent descendants suffer at all? Tancred holds that the essence of Christian theology lies in the doctrine that Jesus died so that by his death all mankind might be saved. Supposing it were true, asks the maiden, that Jews had prevailed upon the Romans to crucify Jesus. What would have become of that doctrine if the Jews had not caused his death? If, as you say, Jesus came on earth to be killed, that God wanted to appease His own wrath through the blood of His own Son, then the Jews had no other choice than doing what God wanted them to do, than killing Him who was divinely sent on earth for the purpose of being killed, and thus made possible the salvation of mankind. If this be true, then you should kneel to us instead of persecuting us, says the maiden. You raise statues to the hero who saves a country. Should you not raise a monument to the people who made possible the salvation of the human race? We agree, says the maiden, in conclusion, that half of Christendom worships a Jewess, and the other half a Jew. "Which should be the superior race," she asks, "the worshipped or the worshippers?"*

It is regarded daring even in our own day, and in a country as liberal as ours, for a Jew to confront a Christian with controversial arguments as bold as these. How much greater must the daring have been three score years ago and more, in orthodox England, when

His intense earnestness.

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*Bk. III, Chap. IV; also "Disraeli's *Biography of Lord George Bentinck*," Chap. XXIV.

churches regarded it their legitimate right to denounce the Jew and to ridicule his faith, when the thought that the Jew, too, had the right to defend his faith and to answer his calumniators had scarcely dawned in Christian minds! And probably no better illustration is needed of Disraeli's intense earnestness than his risking his political future by writing as he did, for large is the number of those who may forgive almost any offense except that of casting doubt upon what they hold to be the only real and revealed truth. In this respect, Disraeli certainly walked an untrodden path in England, and until the days of George Eliot he scarcely had a follower. But his was the courage of the pioneer and pathfinder, and the fates favor the brave.

Becomes Prime Minister.

That large numbers of people in his day must have veered to his way of thinking is made quite clear by the fact that, only twelve years after his unwelcome reception in Parliament, he was made leader of his party. Three years later he was made Chancellor of the Exchequer. Six years later, he opposed so ably and eloquently his own party's opposition to the bill advocating the removal of the *Christian Oath*, which had barred Jews and other Non-Christians from a seat in Parliament, that the bill was carried, and the Jew could henceforth be a member of the Upper and Lower House. Ten years later he wrought his second great miracle, one of the greatest of modern history, the Jew Disraeli, once despised, insulted, hooted down, was chosen Prime Minister of England.

Publishes *Lothair*.

Alternating, for a short time, with Gladstone in the Premiership, he returned to the novel and its mission, and produced *Lothair*, probably the maturest of all his writings. Its central theme is again religious. Like Alroy, Coningsby, Tancred, Lothair visits

Palestine to imbibe there reverence for the antiquity and achievements of the Jew. He arrays Catholic and Protestant against each other, and tells of the errors each finds in the other. He finally introduces a representative of rational religion, who offers as a means of harmonizing the various Christian sects, and of reuniting Christian and Jew, an exchange of the simple Jewish religion of Jesus for that of pagan-made Christology, which passes for Christianity.

His party returning to power, he was again made Prime Minister, and if a doubt still lingered in the minds of the people that the Jew can be a patriotic Englishman, Disraeli dispelled every vestige of it, for it was during his Premiership that he acquired for the British Government, by a daring stroke of diplomacy, a controlling interest in the Suez Canal, creating thereby for England a commanding position in the trade of the Orient, and making possible her better protection of her Oriental possessions. And the Jewish Prime Minister it was who elevated his beloved queen to the exalted position of Empress of India. He it was who made the powers of Europe assemble in the great Congress of Berlin, where he checked Russia's ambition, saved Turkey, outwitted Bismark, raised the world's respect for the importance of the British Empire, and brought home not only Peace with Honor, but also the title to the island of Cyprus, which, lying near the coast of Syria and Asia Minor, protects the gate to England's oriental possessions. Little wonder that upon his return London was wild with enthusiasm, that an ovation was given him such as had hitherto been given only to royalty, that triumphal arches spanned the streets, that the Lord Mayor extended to him the Freedom of the City, and that the Queen and Empress bestowed upon him the highest honor within her gift in creating him a Knight

In the zenith of his power.

of the Garter. And all of this in one of the most conservative lands in Europe, and to a Jew, whose grandmother could never forgive her husband the name Disraeli, because of the obloquy it had invited.

He accomplished yet more in that memorable Berlin Congress. Amidst all the weighty subjects that were discussed he forgot not his life-mission. The Jews in Roumania were cruelly treated. Every human right was denied them. Before the Treaty was signed by the signatory powers, he had stipulated that the Jews of that country must enjoy all the rights of other citizens, a stipulation that would not have been as shamefully violated as it is and has been, had Disraeli lived, or had one like him guided the helm of any of the European ships of state.

Again to the defense of the Jew.

And when we consider his entire oriental policy, his making his Queen an oriental Empress, his favoring Turkey's interests, his purchase of the Suez Canal, his acquisition of the island of Cyprus, it does seem as if he may have nursed a hope, expressed in *Alroy*, that of seeing the persecuted of his people restablished in Palestine under a government of their own—under the protectorate of Empress Victoria.

Restoration of Jew to Palestine probably his dream.

If such was his hope, death thwarted its execution. In April 1881 the whole civilized world mourned his loss. All England was draped in mourning. Columns of obituary praise filled the press of the world. Princes, dukes and lords attended his obsequies. At Westminster Abbey Cannon Farrar chose for his funeral text: "*Know ye not that there is a prince and a great man fallen this day in Israel.*" *

His death universally mourned.

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* II Sam. III, 38.

Verily he was a prince in Israel. His life was a vindication of the Jew, an eloquent answer to the false charges which eighteen hundred years of prejudice had heaped up against his people. As truly as he was born a Jew, so truly died he a Jew, notwithstanding that his father had had him baptized a Christian in his childhood. To let his Christian biographer express himself on this point:

Lived and died a Jew.

> "He was a Hebrew to the heart of him . . . . He was nominally a member of the Church of England, but his Christianity would scarcely find acceptance in any Christian community."*

Not a suffering of his people, not an insult to them, but that he felt the sting. How he sprang to his feet one day in the House of Commons when a nobleman taunted him with his Jewish birth, and how his voice rang out, and created a thrilling sensation when he replied:

> "Yes, I am a Jew. When the ancestors of the honorable gentleman, who has flung this fact in my face as a taunt and an imputation—when the ancestors of that honorable gentleman, I repeat, were brutal savages in an unknown island, mine were priests in the Temple. I feel every fibre of my being thrill with the traditions of my people."

But he loved no less Christianity when nobly lived. He probably believed as we do that, barring theological differences, there is no better Christian than the true Jew, and no better Jew than the true Christian. So proud was he of Christianity's achievements that, remembering its Jewish origin, he was quite ready to forgive even its persecution of the Jew. "Sons of Israel," said he, "when you recollect that you created Christendom, you may pardon the Christians even their *autos da fe*" (the funeral pyres on which they burnt your fathers alive.)

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* Froude: *Lord Beaconsfield*, Chap. VIII.

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Our Pulpit

Sunday Discourses

of

Rabbi JOSEPH KRAUSKOPF, D. D.

VOL. XXVI March 23rd, 1913 No. 21

On March 23rd the Dedication of the Sarah Bamberger Memorial Window took place at Keneseth Israel Temple.

No discourse was delivered. Hence one of the earlier lectures is republished in this number.

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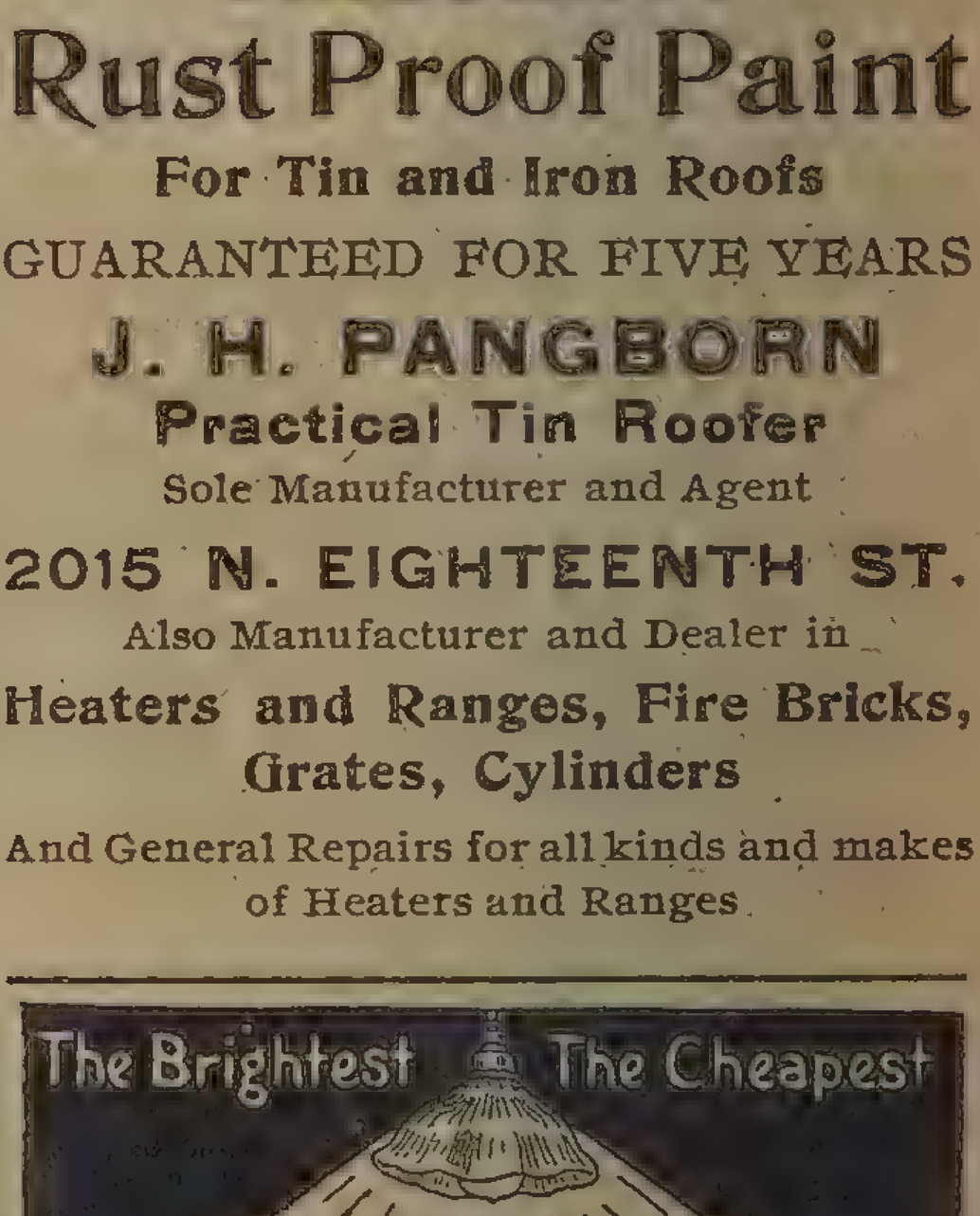
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Society and Its Morals.

IV.—Sectarian Morality.

A SUNDAY LECTURE

BEFORE THE

REFORM CONGREGATION KENESETH ISRAEL,

BY

RABBI JOS. KRAUSKOPF, D. D.

Philadelphia, March 4th, 1900.

Scriptural Lesson, Ezekiel xxxiv, 1-10; Jeremiah vi, 14.

"When nations are to perish in their sins
'Tis in the Church the leprosy begins:
The priest, whose office is with zeal sincere,
To watch the fountain and preserve it clear,
Carelessly nods and sleeps upon the brink,
While others poison what the flock must drink."—COWPER.

Of professional men the clergy is generally the most respected. I do not refer to those countries only where people still see a halo of divinity about the head of their spiritual leaders. Among very many of even the so-called religiously and intellectually emancipated the minister enjoys exceptional respect. Upon careful thought you will probably find that much of this homage is due to tradition,—the profession has been hedged by divinity for so many tens of centuries that a reverence of it has with very many become almost intuitive. You will probably also find that many of these exceptional honors are shown to the profession rather than to the man, to the "cloth" rather than to him who wears it. As a man, the minister, in these days, is generally esteemed no higher than any other man of equal merit, and frequently considerably less. There is no disguising the fact that disrespect of the minister is growing wider, and is rooting itself in quarters where it bodes no good to society. Very often, men who pass for wise in their respective communities indulge the most in flings at preachers, and set a fashion, which their satellites only too gladly follow. Often, the very people who need the minister's labors most turn from him in bitterest disgust.

Of professional men clergy meets with most respect and disrespect.

Having, in a number of previous discourses, especially in the lecture entitled *Uses and Abuses of the Pulpit*, and in another, entitled *The Voice that Calleth in the Wilderness*, pointed out the danger of this spreading disrespect of preachers, having shown how it gradually undermines the people's respect of religion itself, and thus becomes one of the disintegrators of the morals

Danger to religion from disrespect of church.

of society, I shall refrain from touching upon that phase to-day, excepting that I shall sound once more a note of warning that you beware of confounding religion with him that misrepresents it, that you beware of passing upon the worthlessness of the church because of the unworthiness of the preacher. That the preacher needs correction constitutes no valid reason why religion should meet with your condemnation. Fling him aside, if he be not amenable to correction, but abstain from flings at religion. For, every attack on religion is an attack on society, and, therefore, an attack on you. You have heard of that tame bear who, observing a fly on the face of his sleeping master, struck at it with his paw so hard that he crushed his master's head. Similar is your course, if, in trying to rid society of an unworthy preacher, you strike a blow that not only kills the preacher's usefulness, but also the cause which he ministers.

Hold your church sacred, afford it every protection and aid, if you have society's highest good at heart. Remember, every other profession and calling and interest of society becomes worthless the moment you dispense with the ministrations of the church. This is not a pulpit platitude; not a preacher's self-interested harangue. It is God's own voice, speaking through all the ages and experiences of man.

Significance of church to society.

Study the position, size and function of the four fingers of your hand, and then of your thumb, and you have a picture of society and the relationship of the church to it. Though differing in size and strength, side by side the four fingers stand; the thumb, however, though the same in flesh and bone, in nerves and veins, though even smaller in size, stands separate and distinct. While it is possible for the hand to do without the one or the other of the fingers, even without two or three of the fingers, we cannot dispense with the thumb without the usefulness of the hand being almost entirely destroyed. It is the thumb that enables the fingers to seize and to hold; it is the thumb that gives purpose and usefulness to the hand. Such is the function of the church. It is the church that gives purpose and usefulness to society. For that reason has it been set apart, and made distinct, only to be of greater service to the other members of society, only to enable the other members the better to discharge the duties for which they have been placed on earth.

If the relationship between the church and society is really as vital as that between the thumb and fingers of the hand, how is it possible for rational men to be so blind to their own best interests as to spurn the church, as to turn upon the preacher, and make him an object of their ridicule and scorn?

Why is church spurned?

The question is natural enough, and quite easy to answer, but a very painful one for a minister to answer. It is a nasty bird that fouls its own nest. It is a despicable preacher who holds his own brethren up to scorn. Bad enough when laymen hurl their jeers and sneers at the clergy, but when clergymen themselves drag their own brethren upon the public stage for public de-

Because of preachers' insensibility to:

nunciation there is but one conclusion to be drawn, either the denouncer is very bad, or the denunciation is very necessary. As for the denouncer, it is not for me to speak, as for the denunciation being necessary, I believe that a considerable portion of the clergy is in a deplorable state, suffering from a complication of diseases, that requires such heroic treatment as this, if a cure is at all to be effected.

One of this complication of diseases is their total insensibility to the fact that they are no longer living in oriental climes, in the dark ages, in pre-scientific times, when, securely ensconced in the fastnesses of ignorance and superstition, of fanaticism and supreme spiritual and temporal power, they could hurl their dogmas and anathemas without fear of contradiction or opposition.

First, that we live in a different age.

Another of this complication of diseases is their total insensibility to the fact that the critical spirit of our time has torn away the nimbus of divinity, behind which the clergy of former times were wont to screen themselves from public scrutiny, and looks upon preachers now not as upon a species of holy men, but as upon plain, everyday common mortals, intellectually and morally no better than many a layman in the pews in front of them, frequently not half as good.

Second, that people now look upon clergy in different spirit.

A third of this complication of diseases is their total insensibility to the fact, that the requirements of the church at the threshold of the twentieth century are very different from what they were in the first or tenth century, that while then *Creed* was the one supreme concern of man on earth, his only means of salvation and, therefore worth all the feuds and schisms, all the tortures and persecutions, it is *deed* in these days that the people ask from the church; it is for workers, healers, builders they look to the clergy, not for spinners of theological cobwebs, not for weavers of all sorts of possible and impossible theories and doctrines out of all sorts of Bible texts, words, syllables, letters; it is a union of all church-forces for a mighty uplift of society that this age wants, not that sectarian segregation of churches and church-peoples, that, by the dissensions and disunions which it infiltrates, by the useless expenditures it incurs in the maintenance of scores of different denominations, and hundreds of different places of worship, with scarcely any other difference between them than a different translation or interpretation of an indifferent Biblical text, becomes one of the greatest disturbers of social peace and happiness.

Third, that deed and not mere creed now required of church.

Another, and by far the most fatal of this complication of diseases, is their total insensibility to the very shameful exhibition so very many preachers make of themselves in their preaching and professing one set of doctrines and virtues in their pulpits, and in their practicing an entirely different set in and outside of it, in their suave mouthing of loving their neighbors as themselves, of doing to others as they would have others do to them, of loving their enemies, of removing the beam from their own eye

Fourth, That preachers profess one thing and practice another.

before trying to remove the mote from the eye of another, and a thousand other of such sweet and holy things as these, and then proceed to belabor and revile and persecute, to subject to heresy trials and expulsions, such who make use of their God-given reason, who think for themselves, and are honest enough to say their honest thought concerning matters about which there has never been unanimous opinion, and concerning which the absolute truth will probably never be revealed to man.

To be sure, there are Conversion Societies enough—societies for the conversion of the Feejee Islanders and the Heathen Chinese, societies for the conversion of Jew and Mormon, of Protestant and Catholic, societies for the conversion of young people and of old people, of good people and of bad people, and dozens of other converting societies. And yet there is one more converting society that I would much like to see organized, and enter actively into the field: a society for converting preachers to their own preachments, a society that will not tolerate preachers' mouthing of peace and good-will toward all men, of co-operating in the work of God and humanity with every body of men laboring in the uplift of society, mouthing of respecting every opinion in every cause that makes for righteousness, even though that opinion differ from theirs,—and then hating and persecuting one another, separating in no end of petty sects, wasting precious time and means and energy on vexatious doctrinal warfares, and crippling each other's usefulness, instead of uniting against the mighty hosts of economic wrongs and social corruptions that are now arrayed against society.

A society needed to convert preachers.

I would like to see a society organized that will take its inspiration from these words of the prophet Ezekiel (xxxiv, 1-10). "Should not the shepherds feed the flock? . . . . The diseased have ye not strengthened, and the sick have ye not healed . . . . and the strayed have ye not brought back . . . . and they were scattered for want of a shephred; and they became food unto all the beasts of the field," or from these words of the prophet Jeremiah (vi, 14). "They heal the breach of my people very lightly, saying: Peace! Peace! when there is no Peace," and that shall say to preachers: We have heard enough of the idolatries of old Egypt, of the sinfulness of ancient Israel, of the wickedness of Babylon, of the corruptions of Greece and Rome, of the cruelty of the Spanish Inquisition. We have had enough of the doctrinal errors of consubstantiation or transsubstantiation, of Trinity or Duality or Unity, of plenary or partial inspiration of Scriptures, of baptism *with* or *in* water, of subscribing to thirty-nine or twenty-nine or thirteen creeds, of Saturday or Sunday Sabbath, of the rightfulness of praying in Hebrew, Latin, Greek, or any other tongue, with or without hat, praying-scarf, phylacteries, organ, choir, family-pews, with or without pope, metropolitan or bishop.

And make them sensible to present urgent needs.

We have listened enough to learned disquisitions on the doctrinal errors of others, and to disputatious argumentations about the correctness of ours. It is highest time for us now to hear all about our own

idolatries and sinfulness and wickedness and corruptions and cruelties, and to have the remedies given and applied for the cure of our own besetting sins and errors. For, of a truth, society is diseased, and you do not strengthen it; it is sick, and you do not heal it; it is straying from the Lord, and you do not bring it back; it is falling a prey to sin, and you do not rescue it; you are crying: Peace! Peace! but there is no peace, for you yourselves are its greatest disturbers and preventers. You yourselves are turning brother against brother, parent against child, you yourselves are tearing the palm-branch from the hand of man, and placing instead the sword or fire-brand. You see the breach in the House of God widening, and yet, you either wrangle or fume about heaps of nothingness, or waste your precious opportunities in sipping tea with the ladies, or in exercising your lungs in lengthy prayer-meetings, or in house to house visitations to test the comfort of your parishioners' rocking-chairs. And still you wonder that constantly growing numbers of intelligent people should, while reverencing religion, despise him who misrepresents it, should, while honoring the pulpit, make the pulpiteer a target for their ridicule and scorn, an object of their contempt and hatred.

And this scorn will not cease until preachers themselves will convert creed into deed, until they themselves will practice what they profess. It will not cease until preachers themselves, recognizing the infinite harm sectarian contention has done to society, the myriads of human beings it has agonized and tortured and slaughtered, the homes it has ruined, the careers it has blasted, the hearts it has broken, the spirits it has embittered, the minds it has crazed, will unitedly strive to sink into oblivion every memory of past sectarian crime: by a faithful cultivation of harmonious fellowship even amidst diversity of religious beliefs, by an honest recognition of the absolute impossibility of like religious thought among mentally and constitutionally and racially unlike peoples, by an honest confession that the absolute religious Truth has been made known to none, by a sympathetic appreciation that, however plain or fantastic the exterior garb, the body of the creed is the same with all, "seeking the good and shunning the evil" is the final goal of each, and that no form, no ceremony, no rite, can be wrong if it helps the finding of the good or the escaping of the evil. Look upon the stained glass windows of this Temple. What a diversity of lights and shades! And yet, excepting the two large centre windows, their coloring and designs are exactly alike, the sunlight, however, striking them from different angles, produces these different light-effects. It is so with religious belief! Its fundamentals are identical in all rational people; only the light of reason illumines them from different mental altitudes, and gives them different degrees of lights and shades.

When preachers will cease sectarianism scorn of them will cease.

Where in essentials, therefore, all have so much in common, where the differences are but different expressions of the same fundamental truth cr aspiration, and where the presence of God may be met with wherever right is done no matter what the name or the creed of the church or the denomination,

The intolerance of sectarianism.

why should there be these bitter feuds between sect and sect, between man and man? Is it a sufficient reason for God's people to behave as if they were of the Devil's followers because the one or the other counts one creed more or less? Recognizing the need of different denominations, where the differences are racially and mentally radical and extreme, is it sufficient reason to multiply churches because slightly different conceptions are held of things concerning which the absolute truth is possessed by none? Do we not dwell amicably together in the same family-circle, even though on many things we hold different views? Do we not live peacefully side by side under the same flag even though we hold different political opinions? And should we not display in our churches the tolerance we show in our family- and national-life? Is it possible for any two rational beings to hold exactly the same views on any subject, religious or otherwise, and to be consistent, and to afford every one an opportunity to worship exactly in accordance with his own views, would it not be necessary to build and maintain as many churches as there are people on earth? Is it possible for any rational mind to accept all of any pulpit's utterances, and would it, therefore, not be infinitely wiser to content oneself with accepting even a few less rather than afflict the community with another peace-disturbing sect and burdensome church?

Often when I contemplate the goings-on in churches, I cannot but feel that if I were not a preacher I would possibly be one of the bitterest opponents of the clergy? When I see this splitting of congregations, for differences often so small that God Himself, I believe, must use a powerful magnifying-glass to detect them; when I see the Christian denominations of Philadelphia divided into about forty different sects, and each professing to be *the* follower of the same Jesus, whose whole doctrine was summed up in two basic creeds; one God for all, one Brotherhood of all—a creed so simple that even a child might understand and follow it; when I see this needless multiplication of churches,—four synagogues within an area of about ten or twelve squares east and south from this Temple, all laden with heavy debts, all in a constant stew to make ends meet, with plenty of room in two of them to meet the demands of all the four congregations, with the same religion cherished and fostered in each; when I see about a dozen Protestant Churches within an area of about the same number of squares in the sparsely settled section of Germantown in which I reside, when I see twice that number of Christian Churches in the near vicinity of this Temple, with an average attendance in each that proves the needlessness of one-half of them, when in some small country-town I see as many Christian Churches as there are streets in the village, and each eking out a terribly precarious existence; when I see the dime-museum tricks, the cheap-show attractions, the fire-sale advertisements, the hand-bill solicitations, the circus antics that are resorted to, to draw people, when I see the rivalries of bargain-counter allurements and mouse-trap baits to capture souls; when I see the alertness of preachers to be the first on the ground to marry or bury or send the culprit straight

At what frightful cost sectarianism is fostered in our churches.

from the gallows to his golden seat on High; when I see the cajoling of the rich and the truckling to the mighty to increase the finances and prestige of the church; when such desecration of sacred things I see, solely to keep the sheriff from the door, or to prevent the emptiness of the church from demonstrating its needlessness, or to bring a congregation or preacher to the fore by dragging another down; when this I see, and it is a frequent sight, I cannot but say to myself: Thank God, I am a preacher, for if I were not the church might possibly have had in me one of its bitterest opponents.

It is said of Edison, that, looking, one day, at the mighty heaving and billowing and dashing of the ocean waves, he burst out: "Oh, that so much force should go to waste!" It is precisely what I feel when I see that mighty church force, that could render priceless service in the uplift of society, frittered away to soothe bigots' passions or old dames' fancies.

"Oh, that so much force should go to waste."

"But one of these days," Edison continued, "we will chain all that, and that will be the millenium of electricity." Let us trust that, one of these days, this sectarian waste will likewise be chained, that, one of these days, the mighty power of the church will be turned into rightful and useful channels. With that day will dawn the millenium of religion.

The church will then be free, and not as now a slave to the basest of traits, to the meanest of passions. It will be a promoter of the peace of society, and of good will between man and man, instead, as now, a breeder of dissensions and hatreds. The poor and needy, the wronged and forsaken, the oppressed and persecuted will then not look upon the church as the plutocrats' religious clearing-house, as a "steepled club," as the rich folks place for their weekly "dress parades," as the place where the wealth of the rich and the poverty of the poor are even more strongly accentuated than in any of the other walks of life. And the preacher will then not be looked upon as the menial of the rich, whose every whim he must obey, if the finances of his church are not to suffer. The poor and the weak will then not regard him as allied with the powerful against their interests, and keep themselves, therefore, and to an alarming degree, aloof from the church, and even despise and hate it to an extent that may best be seen from that public address, made by a laborer, some time ago, at a New York mass-meeting, in which he branded the Young Men's Christian Association of that city as a "scab institution," and declared that "Cooper's Institute did more good in a week than all the New York churches in a year," and claimed that a certain New York daily paper "represented the spirit of true brotherhood more in a single issue than the Christian ministers, the parasites of society, could do in an age of their hired mouthings," a speech in which every reference to preachers was received with hootings, while every reference to Jesus was received with loud applause, showing clearly that their hatred was not against religion nor against Christianity, but against what they believed, and not without considerable cause, the misrepresentations of both.

What power the church might have were it rightly used.

And this misrepresentation will cease with the relief of our burdensome congestion of sectarianism. We will have less churches, but what they will lose in number they will gain in strength and influence. The vast sums now expended in maintaining half-empty and wholly needless churches will be utilized where really needed for real good. There will be less preachers, but those we shall have will be superior in usefulness and independence. Freed from the vexations and passions of church-rivalries, from the necessity of soul-capturings, by all sorts of attractions, in the interest of church-finances, they will have time for the legitimate work of the church, now largely left to the Salvation Army, and to other kindred organizations. They will have time for loving their neighbors as themselves, for doing to others as they would be done by, for assisting the needy, for pleading the cause of the wronged, for lifting the fallen, guiding the straying, comforting the sorrow-laden, in short for practicing outside the church that which they profess and preach within.

There would be less sectarianism but more religion

And there will be fellowship among all the churches. Where differences must exist, they will be real, and all within the church. Outside of the church, where creed will be translated into deed, all sectarianism will vanish, and all denominational lines will disappear. Neither ism nor schism will be known there. There will be peace between brother and brother, and good will between man and man, in the name of a Common God, and in the interest of a Common Humanity.

There would be fellowship between all churches.

Some years ago, I camped for several weeks in one of our Western States. This little outing proved so very delightful that some two or three years later I returned to the same spot, and found it much more beautiful than before. A little natural water-fall of exquisite charm, that had not been there before, was now leaping down from ledge to ledge and all beneath, that formerly was dry and barren, was now covered with grass and flowers and ferns. And all around the birds had built their nests, and entuned their sweetest song. It had become a paradisian spot. Upon inquiry I learned that several shallow streamlets, that had formerly flowed in separate channels, and that during the summer months had run dry, had been made to unite their waters, and to flow in a wider and deeper and common channel, and, thus united, they now not only resisted the summer heat, not only enhanced the beauty of the scene by a most charming little water-fall, but also watered and beautified a large tract of land, and drew the heated and thirsty of man and beast to its cooling draughts, and refreshed and strengthened them.

Behold in this the picture of the possibility of churches, now segregated and shallow and weak and dry, uniting their forces, and flowing out in a common channel, deep and wide and full. What now is dead it would quicken. What now is barren such a united church-force would fertilize. What now is athirst it would satisfy. What now is dreary and cheerless it would make paradisian. What now is dissonant it would make full of divine harmonies, full of celestial song.

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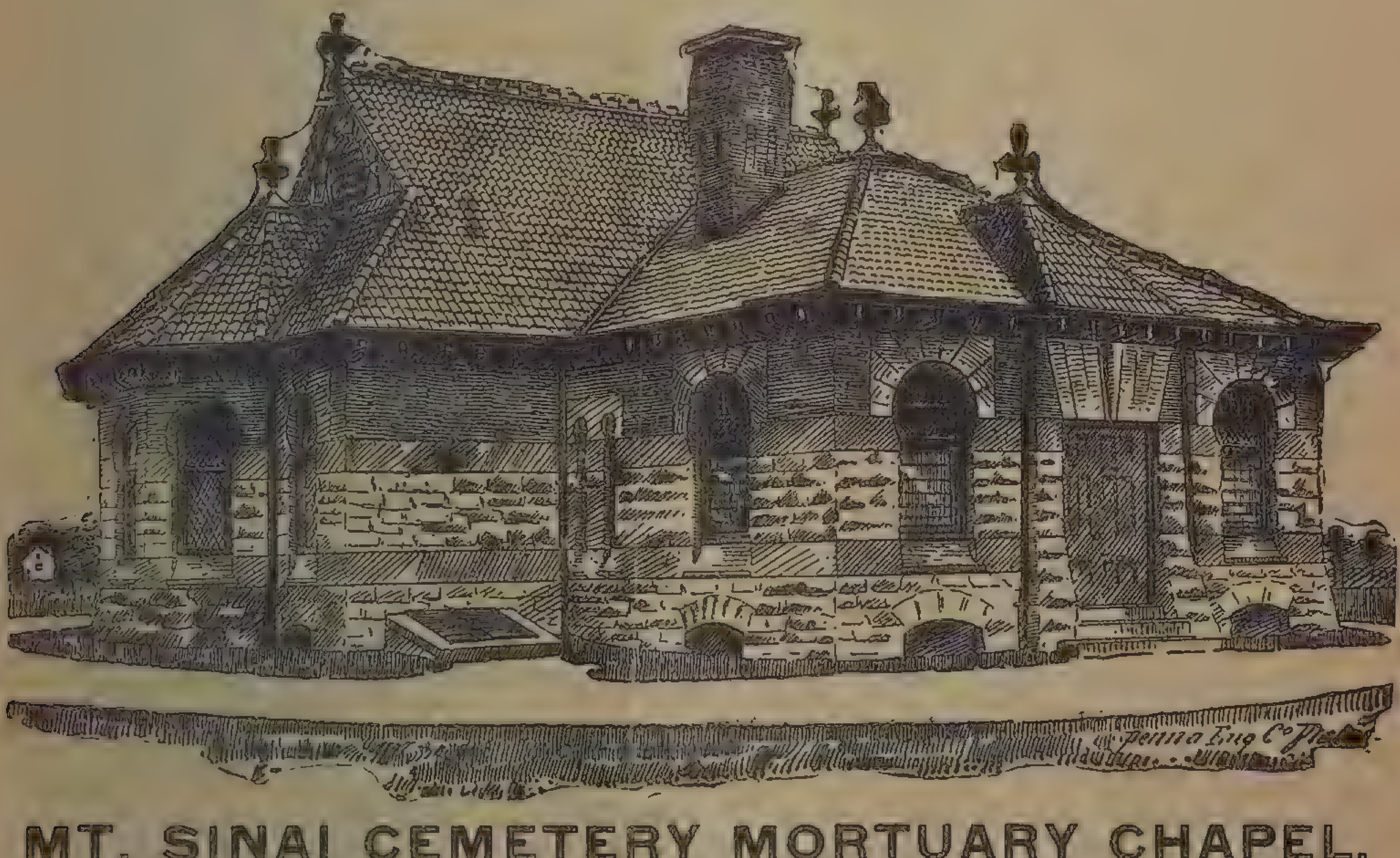
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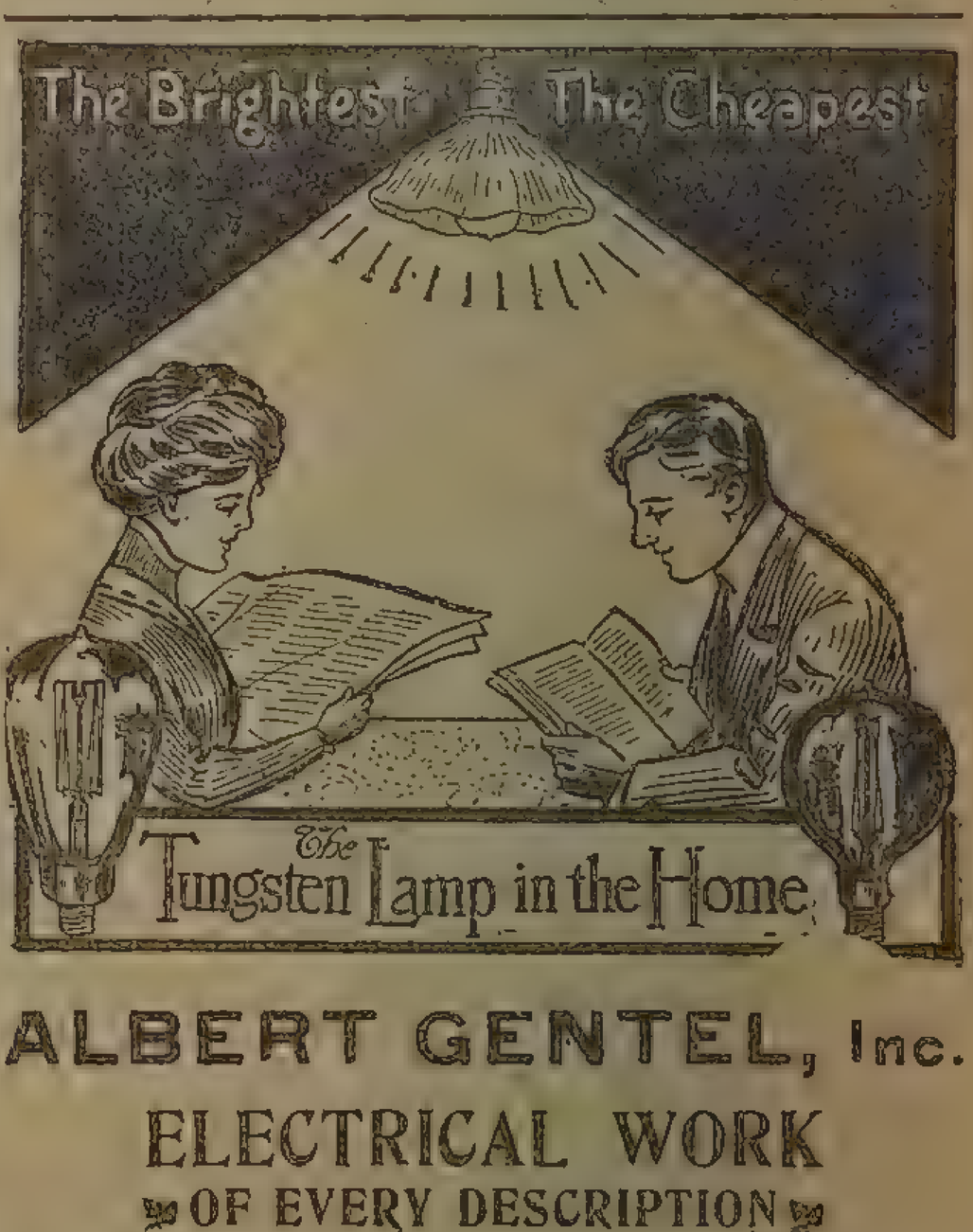
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Going Ahead Despite Disappointment.

A Discourse, at Temple Keneseth Israel,

BY

Rabbi Joseph Krauskopf, D. D.

Philadelphia March 30th, 1913.

One of the most disheartening chapters in the Bible is the thirty-second of the Book of Exodus, the one that tells of the children of Israel making unto themselves a golden calf, during a temporary absence of Moses, paying it divine honors, proclaiming it to be the god that brought them out of Egyptian bondage.

A disheartening chapter in the Bible.

As disheartening, however, as this chapter is, so encouraging is the one that follows shortly after, that gives a detailed description of the zeal displayed by the same people in their erection of their sanctuary for the worship of God. A more striking contrast than that which is presented in these two chapters is scarcely conceivable. In the one chapter we find the people base idolators, in the other chapter we find them as eager to contribute the best they have toward building their Tabernacle that their liberality and enthusiasm have to be restrained. In the one chapter we seemingly find a complete failure of all the labors that Moses had expended in the interest of the emancipation of Israel; in the other chapter we find a mighty step forward toward the attainment of the goal to which he had consecrated his life.

Had Moses been an ordinary man there would have been no other chapter. Whatever of the Bible there would have been would have ended with the thirty-second chapter of Exodus. All his labor would have resulted in nothing. He would have turned his back upon Israel, and would never have laid eyes upon them again. "What is the use of bothering with them any longer?" he

Bible might have ended there.

would have said, "they are too low to understand and too base to appreciate the service I have rendered them. They are fit for nothing better than the low and slavish life from which I have been foolish enough to liberate them, in the hope of making of them a great and God-serving people.

But Moses was not an ordinary man. Long and well had he pondered upon his work before he had entered upon it. Thoroughly possessed had he been of the urgent need and far-reaching importance of his mission after he had entered upon it. Great had been the sacrifices he had made and the hardships he had borne before he could deliver his people from cruel bondage. He had dared and sacrificed too much to surrender at the first grievous disappointment. Almost it seems as if he rose out of failure all the more hopeful of Israel's future, all the more determined to reach his goal.

Had Moses been an ordinary man.

And therein lies one of the manifestations of the greatness of Moses. Had we known of him only this and nothing more, even with this little knowledge, we would have been strongly tempted to classify him with the great leaders of men. Tell me how a leader bears himself under trial and tribulation, under disappointment or failure, and I will give you his measure of leadership. If he despairs and surrenders at the first frustration of his plans or hopes, he is weak; he lacks the fundamental elements of leadership, and deserves to be relegated to the ranks where he belongs. Weak men take fright at the first plight, turn heel at the first sight of danger. Strong men grow all the stronger the greater their perplexity, see all the clearer the darker the outlook, deal all the harder blows the more powerful the opposition. Strong men grow stronger with every failure, make every failure a stepping stone toward ultimate success.

Not Disheartened by failure.

Grateful as I am to Moses for the many signal successes he achieved, I am yet more grateful to him for his failures,

for, much as he taught us by the former, he taught us no less when he showed us how to meet disappointment, and how to rise superior to it. And this is a lesson nearly every great leader, nearly every great man, has taught us. Not one of them but had his cruel disappointments, not one of them but had his failures. And not one of them but made of his failures and defeats instruments that helped him toward his ultimate triumph. Washington lost more battles than he won. Frederick the Great's first battle was a crushing defeat; yet these very defeats made the one the hero of Yorktown, and the other the conqueror of Maria Theresa.

Such the lesson of all great men.

Before Columbus was privileged to set foot upon a new world, he had a score of years of the bitterest kind of disappointment back of him. In vain had he sought from the kings of Portugal and Italy the means for proving that by sailing the Atlantic westward a shorter route to India could be effected. In vain had he appealed to the universities of his day, and to other learned bodies. Where he was not turned away with ridicule, he was sent off with pity for the madman.

Success of Columbus despite disappointment.

In my library there is a picture which I cherish beyond many another. It represents Columbus before the learned faculty of the University of Salamanca. On the floor in front of him lie unrolled a number of maps and scrolls. Out of the door of the hall in which his hearing had taken place are passing the learned savants, some of them not even deigning to notice him, others laughing and sneering at him. One of them tapping with his finger his own forehead to indicate to his colleague that they had been wasting their time listening to a crank. Columbus himself is seen leaning back in his seat with an expression of extreme disappointment upon his face. But there is something in his looks that says: "Notwithstanding all your stupendous learning, you are wrong.

And I shall not rest until, God willing, I shall prove to you that I am right." And he did not rest until with the aid of Queen Isabella and some of the Jews of Spain, he proved that he was right, until he caused not a few vain regrets on the part of the king of Portugal and Italy, and not a little discomfiture among the learned bodies of the continent.

His proving what he had set out to prove added not only another Continent to the world, but also opened a new era of daring, of refusing to be owned by opposition or ridicule, of persevering to the last despite bitterest disappointment, an era that many a time since has forced the world of science, of trade and industry, of letters, to do what he had obliged Spain to do in his day. Prior to Columbus' sailing forth upon the unknown and untried sea, which popular fancy had peopled with the most horrible of ocean-monsters, and which the learned faculties had proved to be without a yonder shore, Spain had believed herself at the end of the world. In possession of the Straits of Gibraltar, leading from the Mediterranean out into the wild and mysterious Atlantic, upon which not even the most daring sailor had ever ventured very far, she had adopted as her emblem the two Pillars of Hercules, so named because of the promontories on either side, and on the scroll thrown over these pillars she had written the words: *Ne Plus Ultra* (*There Is Nothing Beyond.*) When Columbus returned, and showed that there was very much beyond, Spain was forced to remove from her emblem the word *Ne*, and to make it read ever after *Plus Ultra* (*There Is More Beyond.*)

Changes *Ne Plus Ultra* into *Plus Ultra.*

How many men have not had this *Ne Plus Ultra*, in one form or another, hurled at them, and how many trials and tribulations, failures and defeats, had they not been obliged to endure until they compelled doubters and critics, scorners and scoffers, to remove the word *Ne*, and acknowledge that there is *Plus*

Such the task of all great reformers, discoverers and inventors.

Ultra (*More Beyond*)! What phrases have been more often heard by the world's reformers, by the great discoverers and inventors, than "It can't be done!" "You will never succeed!" "Times and circumstances are against you!" "You are a dreamer and a visionary!" "Though you call never so loud, your answer will be but the echo of your calling!" "Though you labor never so hard, you will have but failure or defeat for your trouble!"

What true reformer or leader or discoverer or inventor has been deterred by such discouragement? How many of them have not derived new courage from every disheartenment? For one man who believed in Watt or Stephenson or Fulton, a thousand laughed at them. For one man who pitied the first failure of this or that brave soul that started out upon fields never tried before, a thousand fairly burst their sides with laughter at the discomfitures of those who dared to think great thoughts and perform great deeds, and failed in their first attempt. What malice and contempt in their loud shouts of "I told you so!"

How they laughed at Cyrus Field when he made public his project to join the Old and the New World by means of a cable stretched under the ocean, and asked for money to carry out his plan. "Who would be so great a fool," said they, "to invest his money in an impossibility?" The more others doubted the more Field believed. The more they sought to dissuade him, the surer was he of success. And how they laughed when, after he had succeeded in raising sufficient funds to enter upon his project, the first attempts at laying the cable proved unsuccessful! And how they laughed yet more when, after a brief realization of his long-cherished dream, it failed again, and continued a failure, in one form or another, eight years long, until finally, twelve years after his first launching of his project, he silenced by his triumphant success every laughter,

Illustrated by Cyrus Field.

converted every doubter, and proved himself one of the world's greatest benefactors.

By Ericson.

How the naval officers of Emperor Louis Napoleon laughed at Ericson when he proposed to build for France an armored ship which, with the exception of a revolving gun-carrying turret, would be invisible above the surface of the water! But they stopped laughing, and grew very sober, when they heard how the United States, at a critical moment in its Civil War, had ordered Ericson to build such a ship, how that ship, the "Monitor," upon its appearance evoked the enemy's shouts of laughter and ridicule, how it engaged in battle the South's proud iron-clad, the "Merrimac," and by promptly disabling it, proved all he had claimed for his own.

By Eddystone Lighthouse.

There is one sight which I always look for when crossing the ocean. It is the Eddystone Lighthouse, located a dozen miles or so outside of Plymouth, England. The more intently I look upon it, the more I seem to recognize in it the symbol of great men's daring and ultimate triumph, notwithstanding early crushing defeats and disasters. Near it are the ruins of two earlier lighthouses, one visible, the other invisible. The region in which it is reared has for centuries been known to be subject to terrific storms. It was for that very reason that a lighthouse was needed at that spot to guide endangered ships safely into harbor. Scarcely had the first one been built when almost the first raging sea washed it into the ocean. After a time, in despite of the protests of the wiseacres, another and a stronger lighthouse was reared upon the ruins of the old, only to meet, during a horrible night, even a more disastrous fate than the one that befell its predecessor. What an outcry of "I told you so" that disaster raised! Nothing daunted, brave England ventured a third time, and, profiting by past failures and errors, reared the one that has stood there ever since, that seems the very embodiment of time- and element-defying

strength, one of the proudest monuments of human skill. Every stone of it seems to laugh the elements to scorn. Above the deafening roars of the raging waves that dash madly against it, above the thunders of the storm, one seems to hear it shout proudly and defiantly: "Rage as you may! Thunder as you will! You are powerless against me. I am here to stay, and to stay for ever!"

First failures try our mettle. They seem to be providentially designed to test us whether we be capable or worthy of success. Few men have ever stood success who have never borne failure bravely and honorably. Few men have ever known the sweetness of victory who have never tasted of the bitterness of defeat. Show me the man who continues strong-souled, strong-armed, in the midst of foes, who, like the prophets Nathan and Elijah or the preachers Savanarola or John Knox fearlessly and mercilessly speak their word of reproof, whether the sinner be king or queen or prince or commonest of offenders,—show me the man who speaks his word of truth though no one listens, though all threaten and persecute,—show me the man who continues his denunciation though every condemnation forge a nail for his coffin,—show me the man who continues at his post though party desert, though friends prove false, though even family decry, and I will show you in that very man one of the most successful of men, a man whose failure is infinitely more of a success than are many of the so-called successes of unworthy men. Most of the prophets were failures. According to some people's notion of success, Moses and Jesus were failures; both died before their work was accomplished. But who would not rather be failures like unto these than successes such as some of those who rule the money-marts or boss political machines of our day, and at the sight of whom, as Beecher said, angels hold their noses in defense against the stench.

First failures try our mettle.

First failure frequently shows that he who meets with it is not quite ready for success. There is no school like unto it

First failures school of greatness.

for graduating greatness. Out of it have come our greatest and best men. In the golden calf episode one might easily detect an immaturity on the part of Moses. Had he not contented himself with giving the people, that had been long environed by animal worship, an abstract God-idea, an invisible, incorporeal, inconceivable God, which comparatively few people can conceive even in our own day, had he first given them a tabernacle of their own, and had he within it brought the new deity and the new mode of worship gradually within the range of the people's mentality, the incident of the golden calf might never have occurred.

He possesses the elements that make for true success who looks for the causes of early failures within himself instead of outside. A story is told of a great artist that, when at the beginning of his career the hanging committee refused a painting of his, he did not accuse them, as is commonly the case, of stupidity or prejudice or mercenary motives, but charged it to the inferiority of his work. "My work is not good enough for exhibition," said he, "I must do better than I have done if such honor is to be mine." And he proceeded to do better, and, though again and again refused, each refusal was followed by a determined effort to produce something worthy of a place in the art gallery, until he did succeed at last, until there was never an exhibition without a painting of his in a conspicuous place, until he became one of the world's greatest artists.

First failures often show unpreparedness.

Some failures there are that are due to the unripeness of the time rather than to the unripeness of the man who would introduce the reforms. Democracy as a form of government is certainly superior to an autocracy such as prevails in Russia. Yet he who would try to introduce it would, without doubt, meet with death at the hangman's hand or be sentenced to life-long penal servitude in some far-away Siberian mine. A nation

First failures often show unpreparedness of time.

like Russia or Mexico must laboriously mount a dozen heights before it can safely pass from autocracy to democracy. He who would attempt to cover the distance in a single bound must prepare himself for the worst of defeats. There are reforms which, no matter how necessary, how well conceived, how carefully and bravely inaugurated, cannot be crowned with success within a single lifetime. They require many successive generations, and much tender nursing, and not a little suffering, before the seedling of one or two centuries back can attain unto maturity. John Huss and Jerome of Prague had to die at the stake before Martin Luther could return in safety from the Diet of Worms. Uriel Acosta had to commit suicide, and Benedict Spinoza had to flee the fanatics of Amsterdam, before Judaism could assume its modern aspect of reform. Jefferson had to point out the injustice and danger of negro slavery before Lincoln could issue his Emancipation Proclamation.

But, if there are successes that require generations for ripening there are others that can be attained in far less time, if there be but the patience to persevere in despite of disappointment. How many domestic tragedies might not have been avoided or overcome, had there but been the patience to wrestle with difficulties, to bear disheartenment bravely and to restore the one-time love and peace by ever newer and ever stronger effort! How many pupils have not turned out dunces because of teachers' hasty despair? How many children have not gone wrong because of parents' loosing patience, becoming embittered, when patience and love and hope might have proved the only means of salvation? How many marriage-ties have not been loosened, and finally sundered altogether, because husband or wife lacked the courage to convert, through patience and forbearance and increased love, bitter disappointment into sweet victory!

Patience greatest secret of success.

I saw an illustration of it, the other day, in a play called "*Bought and Paid For.*" In it a husband and wife, who had

been drawn toward each other by the strongest and purest ties of love, have parted because the otherwise perfect husband is subject to occasional spells of drunkenness, under the influence of which he says and does things that are revolting to the refined sensibilities of the wife. In the play an improbable reconciliation takes place, in real life a domestic tragedy would have been the result. To drown his grief and loneliness he would have sunk deeper into drink, would have taken up with loose companions, and there is no telling to what baseness he might not have degraded. And she would have succumbed, under the hardships she imposed upon herself, for which she was not physically fitted. Had she, mindful of his other noble traits, his pure devotion to her, borne with this one fault of his, grievous as it was, had she through increased love appealed to his strong sense of manhood and chivalry, such was his character, such her power over him, that she would have ultimately succeeded, and made their married life all the happier for the dark cloud that, for a time, had lowered over it.

There is a story of a general who had sustained a crushing defeat and was in despair. He chanced to watch a little ant trying to climb to its nest bearing a grain larger than itself. A dozen and more times it fell back to whence it started, and at times almost from the very entrance to its nest. But, nothing daunted, it started anew every time it fell, until at last it brought its treasure in safety to its home. "What the little ant can do, I can do," cried the general, called his men to battle and won a signal victory.

There is a lesson in this for all of us. Disappointment and failure few of us can escape. When they come, let us profit by the example of the great men as well as by that of the little ant. Let us go on despite disappointment, renew our effort despite failure, and failure will turn into victory, disappointment into success, or we shall be worthy of them, even if unattained.

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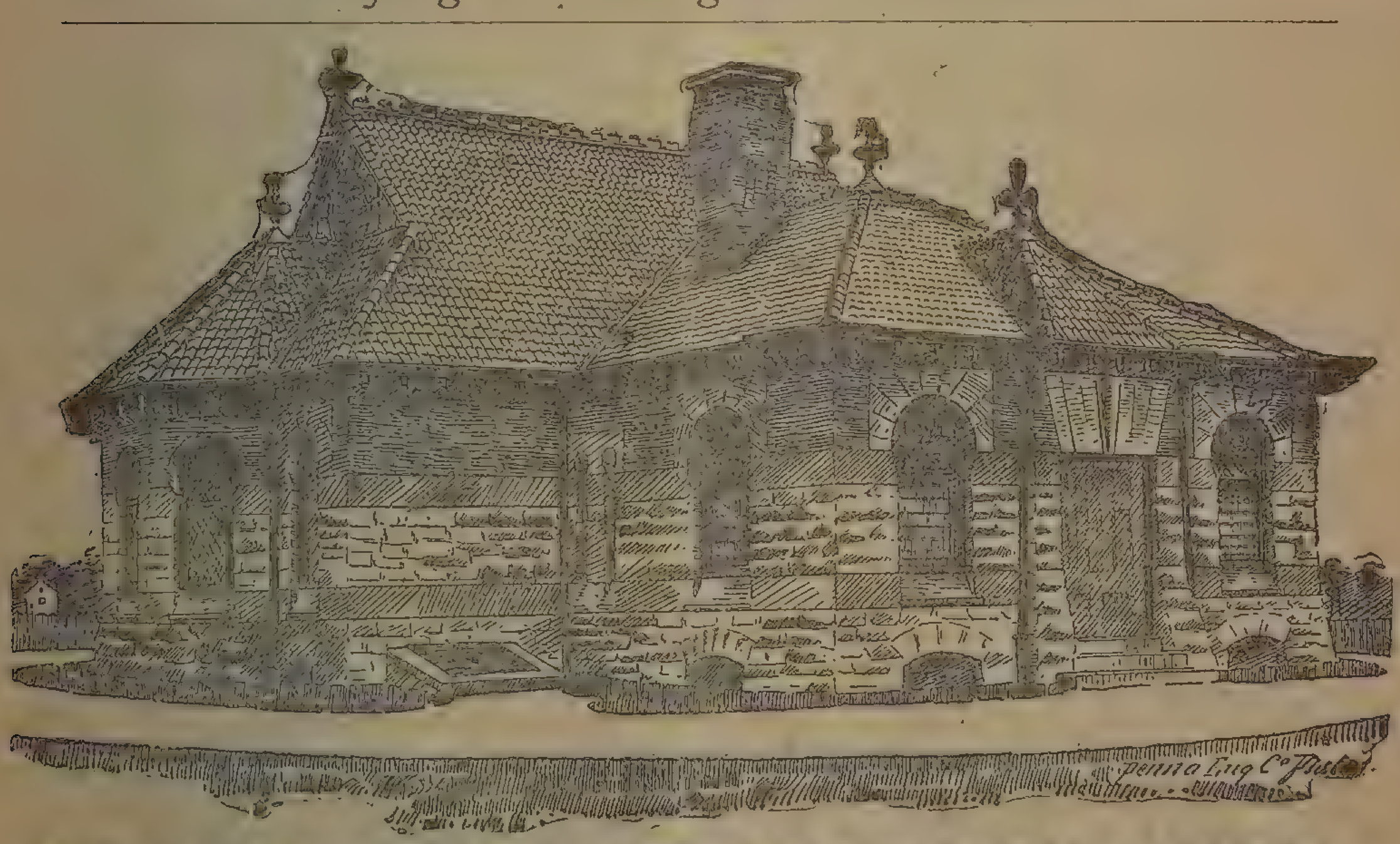
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Sunday Discourses

of

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VOL. XXVI April 6th, 1913 No. 23

Attaining Spiritual Efficiency

BY

Rabbi ISAAC LANDMAN.

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Attaining Spiritual Efficiency.

A Discourse at Temple Keneseth Israel

by

Rabbi Isaac Landman,

Philadelphia, April 6th, 1913.

Hunger for spirituality and its satisfaction.

Introducing his delightful little book, *The Essentials of Spirituality*, Prof. Felix Adler says: "The first essential is an awakening, a sense of the absence of spirituality, the realized need of giving to our lives a new and higher quality; first there must be the hunger before there can be the satisfaction."[1] This hunger for spirituality and desire for satisfaction, among us, was amply shown in the numerous requests, both written and verbal, with which I have been honored during the past month, to continue our discussion on "Spiritual Efficiency" and to point the way, if possible, to attain it.

Judaism summarized in a line;

These requests remind me of the heathen gentleman who came to Rabbi Hillel and asked to be taught the whole Torah while he stood on one leg. The ancient Rabbi could easily accommodate the flippant young cynic. Basing his summary of Judaism on the Biblical command, "Thou shalt love thy neighbor as thyself" (Lev. 19; 18), Hillel formulated the Golden Rule, later re-stated in the affirmative by Jesus, "What is hateful to thee, do not unto thy fellow man. This is the whole law; the rest is mere commentary."[2]

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[1] Adler, Felix. *The Essentials of Spirituality.* (Pott, New York.) 1905.

[2] Tractate Shabbat (Babylonian Talmud) 31a.

But a summary for attaining spiritual efficiency impossible.

To formulate the requirements for attaining spiritual efficiency is not so simple. Doctor Adler employs about one hundred pages to state the essentials of spirituality from the ethical culture point of view; and, from the point of view of Judaism, if we follow the suggestion made in our last discussion that in the modern conception of *Torah* we may translate the word by *spirituality*, then, according to Perek Rabbi Meir, *On the Acquisition of Torah*, forty and eight means are required to attain it. We shall make bold, nevertheless, in the limited time allotted us, to take up the subject from the point of view of the present generation, and see if we can arrive at least at a suggestion for satisfying our hunger for spirituality.

Ancient Rabbis make forty-eight suggestions.

The forty-eight suggestions of the Rabbis form a complete *Breviary of Spirituality*. From the ancient Jewish point of view one may attain spirituality:

> By learning, by a listening ear, by ordered speech, by discernment of heart, by dread, by fear, by meekness, by cheerfulness, by pureness, by attendance upon the wise, by discussion with associates, by the argumengtation of disciples, by sedateness; by Scripture, by Mishnah; by little traffic, by little intercourse, by little luxury, by little sleep, by little converse, by little merriment; by long suffering, by a good heart, by faith in the wise, by acceptance of chastisements; by knowing his place, rejoicing in his portion, making a fence to his words, and not claiming merit to himself; he who is fit to be loved, loves God, loves mankind, loves righteousness, loves uprightness, loves reproofs; retires from honor, puffs not up his heart with his learning, and is not forward in decision; bears the yoke with his associate, inclines him to the scale of merit, grounds him upon the truth and upon peace; settles his heart to his study, asks and answers, hears and adds thereto, learns in order to teach and in order to practice, makes his master wiser, thinks upon what he has heard and quotes a thing in the name of him that said it.[1]

[1] Pirke Aboth, VI, 6.

Turning to the modern point of view of ethical culture as a means for attaining spirituality, we find Doctor Adler defining the term as "morality carried out to the finish." To summarize the entire argument in short, the essentials are:

Modern Ethical Culture suggests "morality carried out to the finish."

> To strive for the ultimate goal of life, which is the making of "a moral character complete in every particular"; introspection at regular intervals and facing the thought of death; to ascribe worth to every human being, to elicit it, even in the oppressor, and to find it in one's self; to suppress our poorer endowments and give moral significance to our better ones; "to treat the small occasions of life as great if they involve a moral issue, and the great prizes of life as small if they are offered at the price of moral integrity."[4]

Now, the difference in the two conceptions of the means for attaining spirituality is clearly apparent. According to the ancient Jewish sages, it requires more than morality to become spiritual. Indeed, a man may be scrupulously moral in all his commercial dealings and family relations and yet lack spirituality. We are all acquainted with men of that type.

Judaism does not consider morality alone sufficient.

It is true that a man cannot, at the same time, be immoral and spiritual; but he can deal squarely, live purely and, at the same time, be lacking in that culture of the spirit so carefully and explicitly dwelt upon by the Rabbis, that alone can produce the "overflowing joy and perfect inner harmony" without which neither the making a living nor the making a life is rounded out and complete.

The reason why the Rabbis could not conceive a condition in which morality alone led to spiritual efficiency in ancient days, and why we cannot accede to

Modern man lacks in harmony and unity.

---

[4] *Essentials of Spirituality,* pages 91 and 92.

such a proposition to-day, is aptly put by Prof. Solomon Schechter, president of the Jewish Theological Seminary of America, thus:

> The modern man is an eclectic being. He takes his religion from the Bible, his laws from the Romans, his culture from the classics, and his politics from his party. He is certainly broader in his symapthies than the Jew of old; but as a composite being, he must necessarily be lacking in harmony and unity. His sympathies are divided between the different sources of his inspiration—sources which do not, as we know, always go well together. In order to avoid collision he has at last to draw the line between the ecclesiastical and the civil, leaving the former, which in fact was forced upon him by a foreign religious conqueror, to a separate body of men whose business it is to look after the welfare of his invisible soul, whilst reserving the charge of the body and the world to himself.[5]

Judaism knows no distinction between *material* and *spiritual*.

But Judaism, of the past and present, cannot conceive of life as a duality. It holds no such accepted division between body and soul, between the material and spiritual aspects of life. The Bible and the writings of the older Rabbis have no terms to correspond with the words *material* and *spiritual*. The corresponding terms, used in later Hebrew literature, "were coined by translators from the Greek and Arabic philosophers, with whom the division of body and soul is so prominent."[6]

All man's acts emanate from his spiritual essence.

Judaism knows no such theological antagonism. The Rabbis hold body and soul equally responsible for a bad action and equally praiseworthy for a good action. God is unity; and man, created in His spiritual image, must be a unity. There is no antagonism between the flesh and the spirit; the human and divine are moulded into

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[5] Schecter, S. *Some Aspects of Rabbinic Theology* (Macmillan, New York), page 142.

[6] *Some Aspects of Rabbinic Theology*, page 144.

an harmonious whole. There is no distinction in the sources of inspiration for religion, law, culture, politics; they all emanate from a single source—man's spiritual essence.

Distinction between *material* and *spiritual* the stumbling block to spirituality.

Realizing this, we overcome the greatest difficulty in attaining spiritual efficiency. He who defined a church as a place where a man goes when he wants to be decent, unwittingly grasped the entire situation. The material and the spiritual run parallel for us, but never meet. In the street, the shop, the factory, the home, we lay stress absolutely on the material aspects of life; the spiritual aspects we relegate to the synagogue and the church. In other words, we make spirituality coincident with religion; all our thoughts and acts outside of church and synagogue we secularize.

Latest thought returning to Jewish conception of life as unity.

Leaders of thought, like Henri Bergson and Rudolf Euken, however, are showing up this fallacy we inherited from the nineteenth century philosophy. Bergson, by insisting on the spiritual values of life, and Euken, by insisting on the union of the human and divine in man, are leading the world back to those Jewish conceptions of life that make spirituality possible and attainable. Only in the conception of body and soul as inseparable here and equally accountable for every thought and act, within or without synagogue or church, can we grasp that unity of life which brings the beauty and peace of inner harmony; and the beauty and peace of inner harmony is spirituality.

To hallow and sanctify life, conceived as unity, makes for spirituality.

In this light, to attain spirituality, we must recast the common standards toward which we averagely strive and by which we judge life and accomplishment. Judaism offers as a guide for this its

ancient standard, raised at the very beginning of our spiritual election, "Holy shall ye be, for I, the Lord your God, am holy" (Lev., 19:2). And what is holiness? Sanctification. To be holy does not mean renunciation of the material and rational joys and pleasures of the world. Judaism does not recommend the suppression of the faculties and passions with which we are wisely endowed; to the contrary, it commends their full use and enjoyment, but commands their submission to divine control. This is sanctification—the spiritualization rather than the secularization of our lives. We must make holy not alone those intervals that are devoted to worship and introspection; every thought and every act of every day must be sanctified and hallowed. That is the way to attain spirituality.

Judaism demands sanctification of our every act:—

We may laugh at the mediæval Jewish code of laws that sanctifies by prayer and benediction every detail of the daily life, from rising in the morning to retiring at night, from the privacy within one's chamber to the public participation in the affairs of the community. Yet it was this sanctification of the smallest minutiæ of their commonest, daily activity that made our ancestors spiritually efficient, "a holy people," and it is the lack of this sanctification that is destroying us, spiritually.

on rising;

It makes a decided difference, in the spiritual attitude and development of a man, whether his first thought on waking is just the day's labor before him, or whether that day's labor is sanctified, on waking, by acknowledging his thanks for the invigorating rest enjoyed and by an heartfelt prayer for the privilege of another day of service.

on bathing;

There is quite a distinction, when spiritual attainment is considered, whether we bathe our bodies merely to be clean, or, in addition, with the thought that we must beautify our bodies, because within them dwells a spirit that is divine.

our meals;

It means something decidedly different to sit down to our food as an ox approaches his manger and a swine his trough, or to begin the meal with an acknowledgment of God's bounty and conclude it with a benediction, because the purpose of physical nourishment is spiritual possibility.

our business pursuits;

It is one thing to toil day and night in scheming how to take advantage of a competitor and cheat a customer, in order to amass a fortune, and quite another to earn a competence, so that heart and soul can also be devoted to things higher and thoughts nobler than money squeezing.

our leisure;

It makes a decided difference whether an afternoon's or evening's leisure is devoted regularly and solely to the pursuit of the pleasures of vanity at the card table and gossip circle, or to the pursuit of the pleasures of study and culture and enlightenment.

In the privacy of home;

Those who are modest about exposing their bodies in the privacy of their chambers, because "the holy One, blessed be His name, whose glory filleth the whole earth, stands by him and observes his doings," are not likely to expose those bodies to the gaze of sensual eyes in the street or ballroom, or dress them indecently, or beautify them artificially instead of spiritually, or deck them with vulgar jewelry, or debase them in immorality.

the sex-relationship;

Those who conceive of the sex-relationship as an act of holiness, to be accompanied by a prayer and a

benediction, are not likely to dissipate their youth and strength and to commit the horror of the social sin.

natural phenomena;

Those who recite the benediction on beholding a glory of natural phenomena are not likely to cultivate arrogance, and pride themselves on their brute force and mighty powers.

the wise and learned;

Those who meet a sage and scholar with awe and reverence, and repeat a benediction for his being among us, are not likely to make sport of learning and piety, but are more likely, humbly, to seek knowledge and understanding.

Synagogue and church attendance.

Those, even, who relegate spirituality to synagogue and church, are more likely to gain spiritual power in them if, instead of attending divine worship in haphazard manner, prepare themselves carefully, dress in their best, strive to be among the first ten to arrive at the place of worship and remain devoutly until the last word of prayer has been uttered and the benediction spoken.

Through *holiness* and *sanctification* we attain *spiritual efficiency.*

This is what the Bible means by *holiness*. This is what Judaism means by *sanctification*. This is the way to attain *spirituality*. Let us resolve to be holy, to sanctify our every act, every day, to make a sincere effort, in this way, to attain spirituality for one year, and see how much more we can make life worth while to ourselves and how much more we can make ourselves worth while to our fellow-men.

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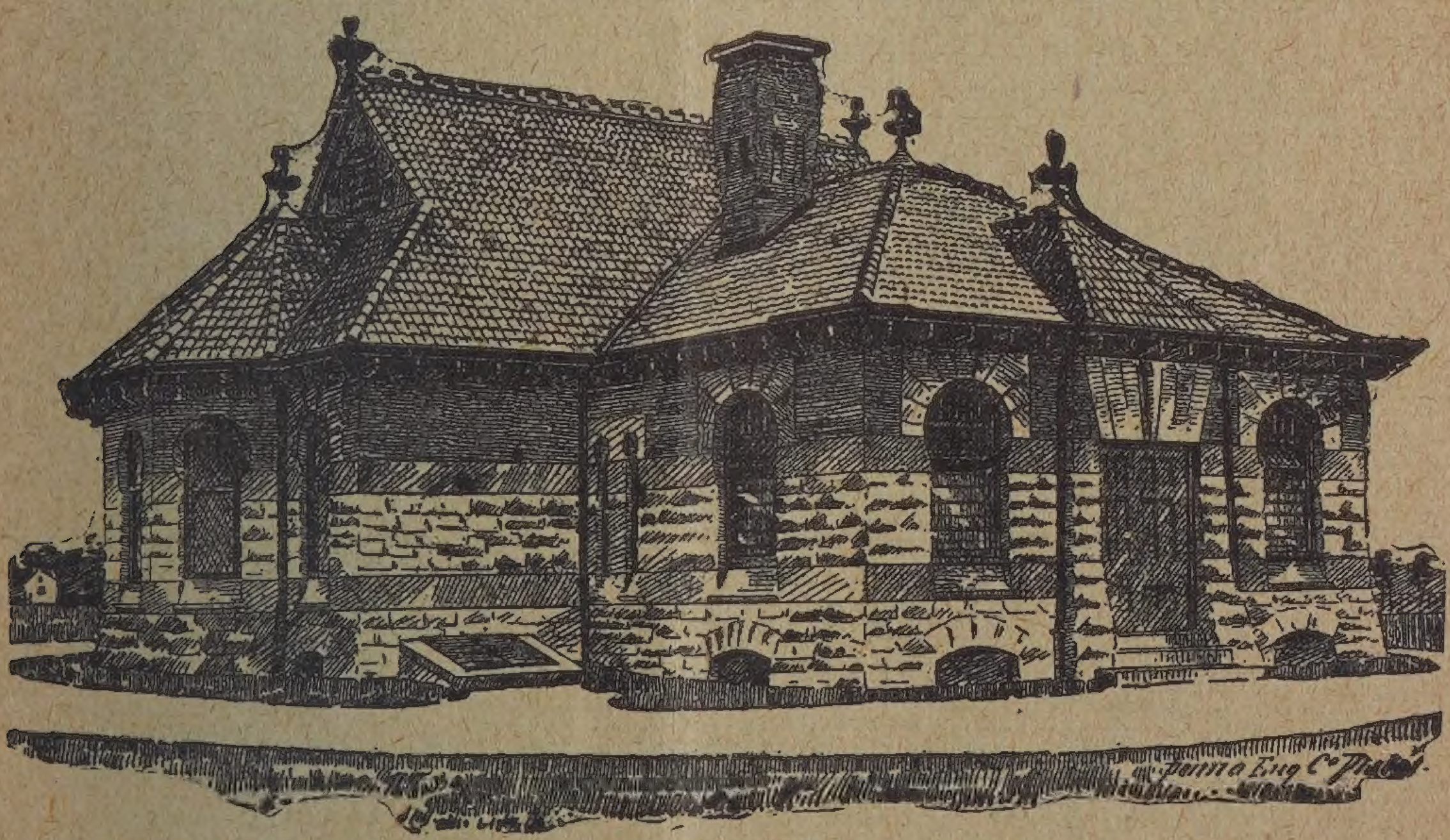
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